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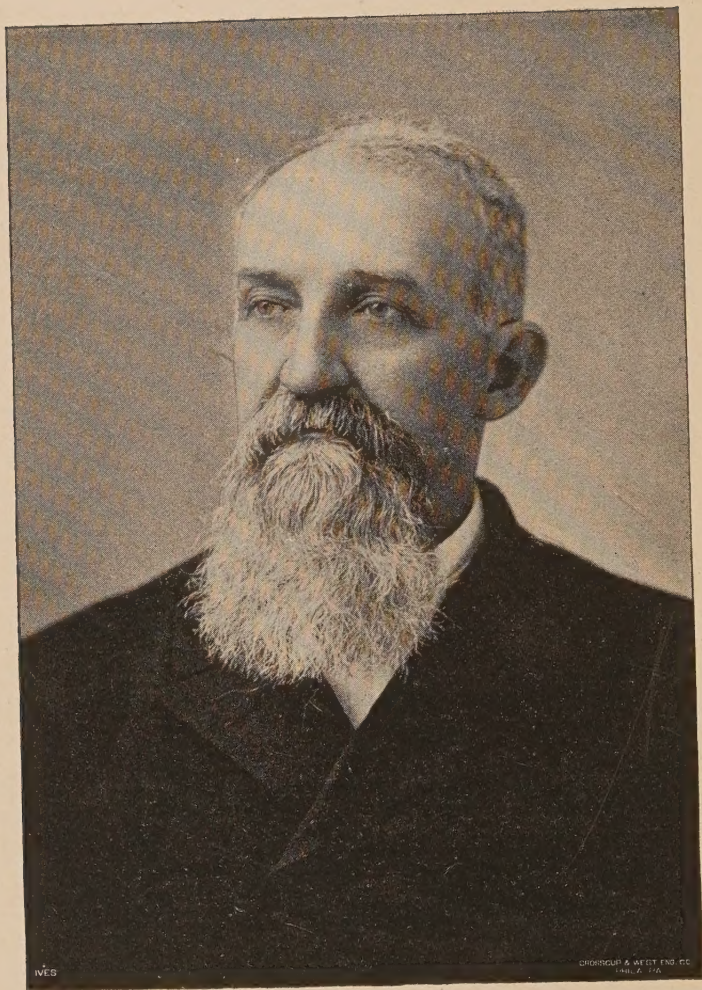


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J. B. BRINEY.

THE
FORM OF BAPTISM

AN ARGUMENT DESIGNED TO PROVE CONCLUSIVELY THAT IMMERSION IS
THE ONLY BAPTISM AUTHORIZED BY THE BIBLE.

By J. B. BRINEY.

WITH AN ANSWER TO SAME

By REV. JOS. L. TUCKER, D. D.,
Rector of Christ Episcopal Church, Mobile, Alabama.

TO WHICH IS APPENDED

A REJOINDER BY THE AUTHOR.

WITH AN INTRODUCTION BY J. H. GARRISON.

ST. LOUIS:
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1892.

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PREFACE.

THIS book grew out of novel and interesting circumstances. In 1891 Dr. R. P. Huger, Episcopalian, and Dr. E. C. Anderson, Disciple, both of Anniston, Ala., had some friendly conversations as to the scriptural form of baptism, and the former submitted to the latter the following proposition:

"I hereby offer one thousand dollars (\$1,000) for conclusive evidence that immersion is taught as Christian baptism—that is, as the only form of Christian baptism taught by the Bible. The judges shall be composed of five clergymen of the Protestant Episcopal Church, to be chosen by me, and five men to be chosen by Dr. E. C. Anderson.

"R. P. HUGER."

Before this proposition was submitted in writing, Dr. Huger suggested that six men (three on each side) constitute the board of judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined; whereupon Dr. Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopalian "clergymen" one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found.

The names of the "five clergymen" selected by Dr. Huger are the following: T. F. Gailor and W. P. Dubose, Sewanee, Tenn.; E. W. Spaulding, Eufaula, Ala.; T. L. Tucker, Mobile, Ala.; W. D. Martin, Anniston, Ala. Dr. Anderson selected J. W. McGarvey, Lexington, Ky.; B. W. Johnson, St. Louis, Mo.; W. J. Loos, Louisville, Ky.; H. McDiarmid,

Bethany, W. Va., and B. B. Tyler, New York. Their decisions will be found in this book, subject to revision by the "higher court."

After the ten men had been selected, Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was also rejected. After Dr. Tucker sent in his so-called review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and my rejoinder, be referred to three or five lawyers. This proposition was also promptly rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. There is still open, however, a "court of final resort"—the general public—and before this high court the author willingly and confidently lays his cause, believing that the time is auspicious for a restatement of the argument for immersion. The spirit of controversy has given way to some extent to that of investigation, and the author confidently believes that the arguments and facts presented in this treatise are such as to at least quicken thought on this subject.

As regards the authorities quoted, the reader may rest perfectly assured that all quotations are absolutely correct. All the lexicons quoted, both Greek and Hebrew, are in my own library and were quoted at first hand. No quotation was made from any source about which there could be any well-founded suspicion. (See my reply to Dr. Tucker.) Assurance is rendered doubly sure in this matter by the following considerations: Each of the five Episcopal judges received the *CHRISTIAN-EVANGELIST* the whole of the time my argument was running in that paper, and those gentlemen had ample time to detect any error that might have occurred in this regard. One of them wrote to the office making inquiry

as to the identity of one author quoted, which shows that this point was being watched. The advance sheets of "The Form of Baptism" were in the hands of the same gentlemen four months before they rendered their decisions, and the following reason for this tardiness is given by Dr. Huger himself: "As it covers a good deal of ground it will take time to hunt up and verify references, etc." For this work those gentlemen had ten months at their command, and the facts show that they were not idle. It is safe to say that there is no other such work in existence that ever underwent such scrutiny, and yet no author is shown to have been misquoted. Indeed no effort is made in this direction. Upon this state of facts the author congratulates himself and his readers.

Dr. Tucker's spiteful flings at the Baptists are wholly gratuitous, and altogether misdirected as regards the people with whom I am religiously identified. He seems not to have heard of that body of Christians known as Disciples of Christ, or the Christian Church, which outnumbers the Protestant Episcopal Church in the United States about two to one.

The author takes pleasure in acknowledging his indebtedness to Dr. T. J. Conant's *Baptizein* for all examples of the use of *baptizo* in Greek literature.

With no other desire than that the truth may prevail, this work is given to the public.

J. B. BRINEY.

KNOXVILLE, TENN., October, 1892.

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THE DECISION OF THE JUDGES.

After a careful perusal of the work by J. B. Briney, entitled "The Form of Baptism," with reference to the question whether he has therein sustained the proposition, "Immersion is the only form of baptism taught by the Bible," the following is my decision:

1. I think that in the opening chapter on the "Laws of Language and Rules of Interpretation," he has laid down correctly these laws and rules as they apply to questions of this kind.

2. I think that in the eleven chapters which next follow, presenting evidences from the use of the original term in Greek literature; from lexicographers; from the utterances of other eminent Greek scholars; from the meaning of the corresponding Hebrew word; from the usage of the Greek word by New Testament writers, in both its literal and figurative senses; from the testimonies of eminent scholars and theologians, from the second century of our era to the present time; from the history of affusion; and from ancient translations, he has abundantly sustained his proposition; and that in the concluding chapter he has satisfactorily answered all objections worthy of consideration which had not been anticipated in previous chapters.

J. W. MCGARVEY.

I fully concur in the above.

B. W. JOHNSON.

I have carefully noted the argument made by J. B. Briney, and I fail to see where it falls short of a demonstration.

W. J. LOOS.

I endorse without hesitation what is said above.

H. MCDIARMID.

I most heartily endorse the foregoing judgment of Prof. J. W. McGarvey concerning the argument of J. B. Briney on the Form of Baptism.

B. B. TYLER.

I have read the Form of Baptism and it does not convince me of the point at issue.

WILLIAM D. MARTIN.

Anniston, Ala., May 28, '92.

MY DEAR DR. HUGER:—I have received the book entitled the “Form of Baptism,” and beg to say that I do not regard it as a satisfactory proof that “immersion was the only form of baptism taught in the Bible.”

THOS. F. GAILOR.

May 24, '92.

Dr. R. P. Huger, Anniston, Ala.

MY DEAR SIR:—The question submitted to my judgment is, whether the Baptist writer has proved that “immersion is the only form of baptism taught in the Bible.” I answer unhesitatingly that he has not proved it. I have delayed sending my answer, as Mr. Noble wrote me there was no hurry, and I preferred to look over the articles in the book form. I am

Respectfully yours,

ERASTUS W. SPALDING.

New Decatur, Ala., June 25, '92.

DR. R. P. HUGER:—*Dear Sir:*—You ask me whether in my opinion “The Form of Baptism” proves conclusively that “Immersion is the only form of baptism taught in the Bible,” in such sense that complete submerging of the body is made essential to the validity of the sacrament.

I answer that, while I recognize in the book a strong popular putting of the well known arguments for the Baptist position, I am no more brought by it to the above stated conclusion than many of the authorities, including probably most or all of the lexicographers, quoted by itself, who, notwithstanding all that is quoted from them, did not feel *themselves* compelled to practice immersion after the Baptist form.

I still think it not proved—and impossible—that St. Peter on

the Day of Pentecost used total immersion; and I think the Bible speaks of baptism under circumstances (as of the Israelites in the cloud and in the sea) when there was no literal or actual immersion.

To answer thus directly your questions, I do not think it has been, or can be, proven that the Bible so definitely commands or prescribes *any form* of baptism with water as to invalidate other forms used through the *whole* Western church for a thousand years, and still used by the vast majority.

Yours sincerely,

W. P. DuBOSE.

INTRODUCTION.

THE baptismal controversy, in one form or another, has long vexed the peace of the church. It is not probable that we shall see the end of it very soon. It is not too much to expect, however, that in this age of broader scholarship and greater catholicity of feeling the discussion of this subject will be marked by less bitterness, unfairness and extreme partisan coloring than has characterized it in the past. It would be strange too, if, with all the increasing light which is being thrown on the pages of the Bible by historical investigation and by the general advance of knowledge, the religious world has made no progress toward a solution of this vexed problem. Surely there are some phases of the question on which unity of judgment is not impracticable. We have a right to ask and to expect a definite answer from the broad, unbiased biblical scholarship of the age, concerning the meaning and usage of the word by which our Lord enjoined the ordinance of baptism. It ought to be able to answer the question, "What did this word mean to those who first received the command?" This is the question discussed in this volume. It is scarcely too much to say that this question is herein set at rest with all those whose minds are open to receive the weight of evidence from the best scholarship of the world. With singular clearness, force, and convincing power, the author masses the argument from various sources until every unbiased mind must exclaim, "It is enough!" No work known to me, of the same compass, contains so thorough and satisfactory a treat-

ment of this question. Henceforth the man who undertakes to vindicate the practice of affusion or aspersion for baptism on philological grounds, must deal with the arguments contained in this work.

It may be readily granted, of course, that when the question of philology and of ancient usage has been settled, there remain other grounds on which the practice of sprinkling and pouring may be, and are based. It is a well known fact that neither the Roman Catholic Church nor the Anglican, attempts to justify the disuse of the ancient custom of immersion on scriptural grounds, but solely on their right to change the form of the ordinance. Others, again, claim that as the ordinance itself is non-essential, so of course no particular form of observing it is essential. It is assumed in both these cases that the form of baptism is something so distinct from baptism itself, that the latter may be retained while the former is discarded. Nevertheless, these grounds may be fallen back on by the Pedobaptist world, when the question discussed in this volume has ceased to be a question. Still, it will be great gain, we hold, to take this forward step, as it would relieve the religious world of a great deal of unprofitable and very demoralizing controversy. If this work shall serve to mark the end of this phase of the baptismal controversy, it will fill an important mission in religious discussion.

It is sometimes objected, in view of such works as the following, that baptism occupies a degree of attention and space altogether out of proportion to its importance, seeing that it is the external form only that is involved in the controversy. It will be found, however, that this objection proceeds from a superficial understanding of what is involved in the subject. What if baptism, in its original form and meaning, be so interwoven with the sublimest facts of the Gospel that to change its form would be to destroy its deep symbolic significance and to render mute one of the most

•

eloquent witnesses of Christ's resurrection? Such is the case. As a burial in water and a resurrection therefrom, baptism is indissolubly linked with Christ's burial and resurrection from the dead, and proclaims these facts whenever it is observed. As a burial and a resurrection it fitly marks the end of the old life of sin, and the entrance of the renewed soul upon a new life in Christ. This great spiritual fact, so beautifully symbolized in baptism, according to its original meaning, would be obscured by substituting some other form for that which Christ ordained. Indeed, baptism, with its antecedents and consequents, may be said to embrace the whole Gospel.

It should be remembered, too, that one of the most serious obstacles in the way of the practical union and fellowship of Christians is this baptismal question. It is not likely that we shall realize that unity for which Christ prayed so fervently until believers come to the recognition of those unities mentioned by Paul: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. How shall the difference of opinion, which has destroyed the unity of baptism, be removed if not by a faithful and fearless re-examination of the subject? These considerations seem to us to justify the careful and thorough consideration which this subject has received in this volume.

We esteem it a fortunate circumstance and one that adds not a little to the interest and value of this volume, that Dr. Tucker, one of the judges on the Episcopal side, has seen proper to review at length the author's arguments in favor of immersion. This review, with the counter-reply of the author, furnishes a test of the strength of the various arguments which, we have no doubt, will add to the convincing power of the book. Truth never suffers in a fair encounter with error. The contrast is very helpful in assisting halting minds to right conclusions.

The author has herein given fresh evidence of his ability to

mass facts and argument, and to wield them in a masterly way, and, what is far more important, he has observed a dignity of style and manifested a love of truth and a candor which cannot fail to commend him to the respect and confidence of the thousands who, in the years to come, shall read this work. I most heartily commend the work to the honest and prayerful consideration of all who believe it important to maintain the ordinances of Jesus Christ as he delivered them to us, and in the fond hope that it may serve, in some measure, to remove one of the differences which, unhappily, have too long marred the unity of the church.

J. H. GARRISON.

ROSE HILL, ST. LOUIS, October 1, 1892.

THE FORM OF BAPTISM.

CHAPTER I.

LAWS OF LANGUAGE AND RULES OF INTERPRETATION.

Is human language a reliable medium of communication between intelligent minds? Can one mind certainly convey thought to another by this means? If not, we are in hopeless perplexity and confusion on every subject pertaining to human duty and interest. No man can be sure that he understands another in any department of thought, unless language has a definite and certain meaning. But this can be the case only on the hypothesis that language is subject to law, and that words are to be understood according to fixed rules and principles of interpretation. If language may be used arbitrarily, and words applied capriciously, there is an end to all confidence among men. I must ask the learned gentlemen who are to review these papers to bear this constantly in mind.

Acquaintance with the rules of interpretation,

by which the meaning of every document, whether ancient or modern, is to be ascertained, is essential to an intelligent investigation on any subject. As the treatment of the subject that we are about to investigate will require us to investigate carefully the meaning of a certain word, it is eminently proper that we pay attention to what the great masters in the science of interpretation have said in regard to this important science. Let us, therefore, sit for a time at the feet of the following renowned teachers :

Blackstone: "The words of a law are generally to be understood in their usual and most known signification, not so much regarding the propriety of grammar, as their general and popular use."

Greenleaf: "The terms of every written document are to be understood in their plain, ordinary and popular use."

Thomas Hartwell Horne: "The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected."

Dr. Hodge: "The fundamental law of interpretation of all writings, sacred and profane, is that words are to be understood in their historical sense in which it can be historically proved that they were used by their authors, and intended to be understood by those to whom they were addressed."

Bishop Taylor: "In all things where the precept is given in the proper style of law, he that

takes the first sense is the likeliest to be well guided. In the interpretation of the laws of Christ, the strict sense is to be followed."

Dr. Jonathan Edwards: "In words which are capable of two senses, the natural and proper is the primary, and therefore ought in the first place, and chiefly, to be regarded."

Dr. Horsley: "It is a principle with me that the true sense of any phrase in the New Testament is what may be called its standing sense—that which will be the first to occur to the common people of every country and in every age."

Vitringa: "This is accounted by all a constant and undoubted rule of approved interpretation, that the ordinary and most usual signification of words must not be deserted, except for sufficient reasons."

Dr. Waterland: "Since words are designed to convey some meaning, if we take the liberty of playing upon words after their meaning is fixed and certain, there can be no security against equivocation and wile in any laws or any engagement whatever. All the ends and uses of speech will hereby be perverted."

Bishop Middleton: "It is better to understand phrases according to their obvious import, even though we should be compelled to leave the proof of their fitness to more fortunate inquiry. When once we begin to withhold from words their ordinary and natural signification, we must not com-

plain if infidels charge our religion with mysticism, or its expositors with fraud."

Dr. Bloomfield: "Words and phrases must not be taken in some *recondite* sense which men of learning and ingenuity, in support of an hypothesis, may devise; but in the ordinary sense of the words, wherein the persons addressed, whether by preaching or writing, would be likely to understand them."

I have quoted extensively on this point, because of its great importance in the present investigation; for I apprehend that the wide difference of opinion that prevails on the question of baptism is largely the result of disregarding the laws of language and rules of interpretation. Acquaintance with, and adherence to, these laws and rules will certainly lead to a correct and unanimous conclusion on the subject in hand.

It may be well to observe that the language of the Bible is to be interpreted by the same laws and rules that obtain in the interpretation of language generally. The language of T. H. Horne on this point is so just and forcible that it may appropriately be cited in this connection:

"Since words compose sentences, and from these, rightly understood, the meaning of an author is to be collected, it is necessary that we ascertain the individual meaning of words before we proceed further to investigate the sense of Scripture. In the prosecution of this important work, we may

observe, generally, that as the same method and same principles of interpretation are common both to the sacred volume and to the productions of uninspired men, consequently the signification of words in the Holy Scriptures must be sought precisely in the same way in which the meaning of words in other works is or ought to be sought. Hence, also, it follows that the method of investigating the signification of words in the Bible is no more arbitrary than it is in other books, but is in like manner regulated by certain laws drawn from the nature of language. And since no text of Scripture has more than one meaning, we must endeavor to find that *one true sense* precisely in the same manner as we would investigate the sense of Homer, or any other ancient writer."

Under this general law of interpretation, the same distinguished writer lays down the following specific direction:

"Ascertain the usus loquendi, or notion affixed to a word by the persons in general by whom the language either is now or formerly was spoken, and especially in the particular connection in which such notion is affixed."

We now have before us in plain view the beacon light that is to guide us in this investigation. With unflinching loyalty to the recognized rules of interpretation, and supreme devotion to truth, let us, in future chapters, undertake to find out what the Lord meant when he said "baptize."

CHAPTER II.

BAPTIZO IN GREEK LITERATURE.

WHAT Doctor Horne calls the *usus loquendi* of a word—the idea attached to a word by the people to whose language it belongs—is ascertained by an examination of the word as employed in the literature of the language of which it is a part. Such is the task which now demands our attention. In the following cases, the word *baptizo* is simply transferred, just as it is in our English Bible. This will leave its meaning to be pointed out by the context in every instance. Let these passages be patiently considered :

1. *Pindar, B. C. 522*: “For, as when the rest of the tackle is toiling deep in the sea, I, as a cork above the net, am *unbaptized* in the brine.”—*Pythic Odes*.

2. *Aristotle, B. C. 384*: “They say that the Phœnicians, who inhabited the so-called Gadira, sailing four days outside of the Pillars of Hercules with an east wind, came to certain desert places full of rushes and sea-weed ; which, when it is ebb-tide, are not *baptized*, but when it is flood-tide, are overflowed.”—*Wonderful Reports*.

3. *Polybius, B. C. 205*: “And even if the spear falls into the sea, it is not lost, for it is compacted

of both oak and pine, so that when the oaken part is *baptized* by the weight, the rest is buoyed up, and is easily recovered.”—*History, Book 34.*

4. *Same Work*: “They passed through with difficulty, the foot-soldiers *baptized* as far as to the breasts.”—*Book 3.*

5. *Strabo, B. C. 60*: “And to one who hurls down a dart from above into the channel, the force of the water makes so much resistance, that it is hardly *baptized*.”—*Geography, Book 12.*

6. *Same Work*: “And around Acragas are marsh-lakes, having the taste indeed of sea-water, but a different nature; for even those who cannot swim are not *baptized*, floating like pieces of wood.”—*Book 6.*

7. *Same Work*: “Alexander, happening to be there at the stormy season, and accustomed to trust for the most part to fortune, set forward before the swell subsided, and they marched the whole day in water, *baptized* as far as to the waist.”—*Book 14.*

8. *An Ancient Medical Work*, date and author unknown: “And she breathed as persons breathe after having been *baptized*, and emitted a low sound from the chest, like the so-called ventriloquist.”—*Book 5.*

9. *Josephus, A. D. 37*: “Continually pressing down and *baptizing* him while swimming, as if in sport, they did not desist till they had entirely suffocated him.”—*Antiquities, Book 15.*

10. *Same Writer*: "And stretching out the right hand, so as to be unseen by none, he *baptized* the whole sword into his own neck."—*Jewish Wars, Book 2.*

11. *Same Writer*: "Those, therefore, who were defiled by the dead body, casting a little of the ashes into a fountain and *baptizing* a hyssop-branch, they sprinkled on the third and seventh days."—*Antiquities, Book 4.*

12. *Plutarch, A. D. 50*: "Thou wouldst not have seen a buckler, or a hemlet, or a pike; but the soldiers along the whole way *baptizing* with cups, and horns, and goblets, from great wine-jars and mixing-bowls, were drinking to one another."—*Life of Alexander.*

13. *Same Writer*: "That which is moulded by her (the Halcyon), or rather constructed with the shipwright's art, of many forms the only one not liable to be overturned, nor to be *baptized*."—*Land and Water Animals.*

14. *Same Writer*: "Then bravely *baptizing* himself into the lake Copais, that he might extinguish his love, and be freed from desire."—*Gryllus.*

15. *Same Writer*: "And, dying, they filled the marshes with blood, and the lake with dead bodies; so that, until now, many barbaric bows, and helmets, and pieces of iron breastplates, and swords, are found *baptized* in the pools."—*Life of Sylla.*

16. *Lucian, A. D. 135*: "And if the winter's torrent were bearing one away, and he with outstretched hands were imploring help, to thrust even him headlong, *baptizing* (him), so that he should not be able to come up again."—*Timon, or The Man-Hater*.

17. *Polyænus, A. D. 150*: "Saying this, and clapping his hands, he ran through the midst, and threw himself into the swimming-bath; and the Macedonians laughed. Philip did not give over *baptizing* in a match with the pancratiast, and springling water in the face, until the soldiers, wearied out, dispersed."—*Stratagems, Book 4*.

18. *Dion Cassius, A. D. 155*: "So that very many trees were upturned by the roots, and many houses were thrown down; the ships, which were in the Tiber, and lying at anchor by the city and at its mouth, were *baptized*, and the wooden bridge was destroyed."—*Roman History, Book 37*.

19. *Same Writer*: "And others, leaping into the sea, were drowned; or, struck by the enemy, were *baptized*."—*Book 50*.

20. *Hippolytus, about A. D. 200*: "For thou hast just heard how Jesus came to John, and was *baptized* by him in the Jordan. O wonderful transaction! How was the boundless river, that makes glad the city of God, bathed in a little water; the incomprehensible fountain, that sends forth life to all men, and has no end, covered by

scanty and transitory waters !”—*Discourse on the Holy Theophany, II.*

21. *Same Writer* : “Thou sawest, beloved, how the prophet foretold the cleansing of the holy *baptism*. For he who goes down with faith into the bath of regeneration, is arrayed against the evil one, and on the side of Christ; he denies the enemy, and confesses Christ to be God; he puts off bondage, and puts on sonship; he comes up from the *baptism* bright as the sun, flashing forth the rays of righteousness.”—*Discourse X.*

22. *Porphyry, A. D. 233* : “The depth is as far as to the knees; . . . and when the accused comes to it, if he is guiltless, he goes through without fear, having the water as far as to the knees; but if guilty, after proceeding a little way, he is *baptized* unto the head.”—*Concerning the Styx.*

23. *Gregory, about A. D. 200* : “He himself would remain on high in safety, and, stretching out a hand to others, save them, as if drawing up persons *baptized*.”—*Panegyric on Origen, 14.*

24. *Gregory Nazianzus, about A. D. 330* : “Let us, therefore, be buried with Christ through the *baptism*, that we may also rise with him; let us go down with him, that we may also be exalted with him; let us come up with him, that we may also be glorified with him.”—*Discourse on Baptism.*

25. *Athanasius, about A. D. 300* : “In these benefits thou wast *baptized*. O newly enlightened! the initiation into the grace, O newly enlightened,

has become to thee an earnest of resurrection; thou hast the *baptism* as a surety of the abode in heaven. Thou didst imitate, in the sinking down, the burial of the Master; but thou didst rise again from thence, before works, witnessing the works of the resurrection.”—*Discourse on Passover*.

26. *Cyrrill, about A. D. 315*: “Simon also, the Magian, once came to the bath. He was *baptized*, but he was not enlightened; and the body indeed he dipped in water, but the heart he did not enlighten by the Spirit. And the body went down, indeed, and came up; but the soul was not buried with Christ, nor was raised with him.”—*Preface to Instructions*.

27. *Basil, about A. D. 330*: “Imitating the burial of Christ through the *baptism*; for the bodies of the *baptized* are as it were buried in the water.”—*On the Holy Spirit*.

28. *Chrysostom, A. D. 347*: “But here no such thing is seen, no fire applied, nor steel *baptized*, nor flowing blood.”—*Discourse on the Paralytic*.

29. *Same Writer*: “For as a ship that has become filled with water, is soon *baptized*, and becomes deep under the waves; so also a man, when he gives himself up to gluttony and drunkenness, goes down the steep, and causes reason to be whelmed beneath the waves.”—*Discourse on Gluttony and Drunkenness*.

30. *Same Writer*: “For to be *baptized*, and to sink down, then to emerge, is a symbol of the

descent into the under-world, and of the ascent from thence.”—*Commentary on 1 Cor.*

31. *Same Writer*: “Sawest thou the nets of David stretched, and the prey intercepted therein, and the huntsman standing, and all exhorting to baptize the sword into the enemy’s breast?”—*Select Discourses*, 29.

32. *Same Writer*: “For as he who is *baptized* with water rises again with great ease, not at all hindered by the nature of the waters; so also he, having gone down into death, with greater ease came up; for this cause he calls it a *baptism*.”—*On “Can Ye Drink?” etc.*

33. *Æsopic Fables, date uncertain*: “One of the salt-bearing mules, rushing into a river, accidentally slipped down; and rising up lightened, he perceived the cause, and remembered it, so that always, when passing through the river, he purposely lowered down and *baptized* the panniers.”

34. *Same Work*: “And the dolphin, angry at such a falsehood, *baptizing*, killed him” (the ape).

35. *Achilles Tatius, A. D. 450*: “We all, therefore, shifted our position to the more elevated parts of the ship, in order that we might lighten that part of the ship that was *baptized*.”—*Story of Clitophon and Leucippe, Book 3.*

36. *Same Work*: “And there is a fountain of gold there. They *baptize* into the water, therefore, a pole smeared with pitch, and open the barrier of the stream. And the pole is to the gold what the

hook is to the fish, for it catches it; and the pitch is a bait for the prey.”—*Book 3.*

37. *Same Work*: “And they who behold, suppose that the steel is *baptized* down the body; but it runs back into the hollow of the hilt.”—*Book 3.*

38. *Same Work*: “For their drinking-cup is the hand. For if any of them is thirsty while sailing, stooping forward from the vessel, he directs his face toward the stream, and lets down his hand into the water; and *baptizing* it hollowed, and filling it with water, he darts the draught towards his mouth, and hits the mark.”—*Book 4.*

39. *Diodorus, about B. C. 90*: “The river, rushing down with the current, increased in violence, *baptized* many, and destroyed them attempting to swim through with their armor.”—*Historical Library, Book 16.*

40. *Epictetus, A. D. 50*: “As you would not wish, sailing in a large and polished and richly-gilded ship, to be *baptized*, so neither choose, dwelling in a house too large and costly, to endure storms of care.”—*Moral Discourses.*

The foregoing induction embraces forty instances of the use of the verb *baptizo*, or its cognate noun *baptisma*. I have examined many other examples without finding any material departure from the obvious import of the word in the cases cited. It is unnecessary to urge that these cases clearly point to immersion as the *primary, usual* and *most known* signification of *baptizo* during the

period from which they were taken; for the intelligent gentlemen to whom this argument is to be submitted will no doubt grant this. I may be permitted, however, to call attention to the following very significant facts:

1. The use of the word shows that the person who did the baptizing handled the object baptized, and not the element. When the companions of Aristobulus baptized him in the swimming-bath, they handled him, and not the water. When Alexander's soldiers dipped (baptized) wine from mixing-bowls, they handled the cups and goblets, and not the wine. When the Egyptian boatman filled his hand with water by baptizing it, the process was that of dipping (baptizing) the hand into the water, and not pouring water into the hand. When the ancients wished to crystallize a crown of salt upon a bunch of rushes by baptism, they dipped (baptized) the rushes into the water, and did not apply the water to the rushes by affusion. When a Greek writer thought of getting gold from the bottom of a river by baptizing a pole, his idea was that of plunging (baptizing) the pole into the river, and not that of applying the water of the river to the pole by sprinkling or pouring.

2. Usage shows that the Greeks did not regard a mere wetting, without submersion, as baptism. When the Halcyon built her nest upon the water, it was made wet, but it was not liable to be baptized, because it was not liable to go under the

water. When one hurled a dart into the river Pyramus, it was made wet, but was "hardly baptized." By striking the water it was made wet, but it was "hardly baptized," because it "hardly" went under the water. When people went into the marsh-lakes around Acragas, they were wetted with the water, but they were not baptized, because the buoyancy of the water caused them to float, and kept them from going under the water.

3. The Greeks did not regard sprinkling as baptism. Of course, rain fell upon the Halcyon's nest, as it floated upon the water, and thus it was sprinkled; but Plutarch, who certainly understood his own vernacular, says that it was not "liable to be baptized." The sport in which Philip engaged with the pancratiast embraced two items: Each contestant strove to wear his antagonist out by thrusting him under the water, and splashing water in his face. To express the former act, Polyænus uses *baptizo*; but the latter he expresses by the use of *raino*—that meaning to dip, this to sprinkle. These words express ideas that are essentially and radically different, and the Greeks never used them interchangeably. Aristotle or Plutarch would no more have defined *baptizo* by *raino*, or *raino* by *baptizo*, than Webster or Worcester would define *dip* by *sprinkle*, or *sprinkle* by *dip*.

4. In Greek thought, the extent of submersion was the extent of baptism. Polybius, in recording

the fact that the soldiers of Tiberius crossed the river Tebia by wading breast-deep in the water, says that they were "baptized as far as to the breasts." Speaking of the march of Alexander's army along a narrow beach which was overflowed, Strabo says that the men were "baptized as far as to the waist." They were baptized only so far as their bodies were beneath the surface of the water. To bring out the incongruity of interchanging words whose meanings are radically different, let us translate Strabo thus: "They marched the whole day in water, *sprinkled* as far as to the waist." Or, let Polybius be rendered after this fashion: "They passed through with difficulty, the foot-soldiers *poured* as far as to the breasts."

5. The Greeks sometimes used the passive form of *baptizo* to describe a condition of something, without referring to the method by which such condition was brought about. Aristotle says that, "Certain desert places were not baptized at ebb-tide, but were overflowed at flood-tide." On account of inaccuracy of thought, a good deal of fallacious reasoning has been perpetrated along this line, and it is proper, therefore, to bestow particular attention upon this point. To avoid repeating the same word, Aristotle describes the desert places as overflowed at flood-tide. So far as the force of the word is concerned, he might have said that they were baptized. This would throw the statement into the following form: "Certain desert

places were not baptized at ebb-tide, but were baptized at flood-tide." In this case, "overflowed" is used for "baptized;" but does "baptize" mean to overflow? We are now in the neighborhood of a subtle fallacy. "The water put the desert places in the baptized condition by flowing over them; therefore, baptize means to flow over."

Instead of pointing out this fallacy in terms of book logic, let us approach it by means of illustration. The words, "submerge," "immerse," etc., may be subjected to the same fallacious process. At flood-tide the sea-beach is submerged, but it is submerged by the water flowing over it; therefore, to submerge means to flow over! Put a coin in a vessel, and pour in water till the coin is covered. It may now be said that the coin is immersed. But in bringing about the condition of immersion, the water was poured, and therefore to immerse means to pour! This is what Dr. Waterland calls "playing upon words;" and if we may take such liberty with language, "there can be no security against equivocation or wile in any laws or any engagements whatever." When the Greeks used the passive form of *baptizo* to express a condition, the condition was that of submersion, and the speaker or writer had his mind on the condition, and that only; and to put the mode of bringing the condition about upon the word used to describe the condition, as one of its meanings, is in violation of the laws of language, and subversive of all reasoning.

6. Our induction of examples embraces the writings of Pagan, Jewish and Christian authors, and yet there is no discord in their use of the word in question. When Plutarch, a Pagan, desired to express the idea that a boatman dipped his hand into water, he used *baptizo*; when Josephus, a Jew, wished to say that some boys thrust Aristobulus under water, he used *baptizo*; when Hippolytus, a Christian, wanted to declare that Jesus was immersed by John in the Jordan, he employed *baptizo*. Thus the word appears to have one uniform meaning in all lands, in the thought of all Greek writers, during the period of that millennium in the midst of which the New Testament was written. I have examined about all known instances of the use of the word in ancient classic Greek, and many instances in other Greek of the period mentioned, without finding an exception. If any one of the learned gentlemen who are to pass upon the validity of this argument knows of an instance of the use of *baptizo*, near the days of the apostles, in which it is clearly used to describe the act of sprinkling or pouring a fluid upon an object, I will esteem it a personal favor for him to bring it to my notice. The rule must be held unbroken till a manifest exception is pointed out. Scientific investigation supports its conclusions with facts.

7. But there is one example (8) which seems to preclude the possibility of an exception, if the physician who wrote it understood the use of his

own language. In describing the symptoms of a patient who was afflicted with throat trouble, he says: "And she breathed as persons breathe after having been baptized." Let it be borne in mind that this is the language of a man of science, who would aim to be so exact in his use of words that no misunderstanding would be created. In the thought of this careful writer, baptism had some effect upon the breathing of a person baptized, to make it resemble the breathing of one whose throat is obstructed by inflammation and swelling. It is perfectly manifest that the affusion of a little water on the head could never afford a physician an illustration of a patient whose respiration is interrupted by swelling of the throat. The doctor did not say that "she breathed as *some* persons breathe after having been baptized." His statement implies that interruption of breathing was a phenomenon that attended the baptism of persons generally. This could not have been the case if baptism had been anything less than immersion.

8. The "*usus loquendi*" of *baptizo* makes it obvious that the only notion that inheres in the word is that of immersion. What it is that is immersed, what the element is in which the immersion takes place, for what purpose the immersion is enacted, how long the immersion continues, the results of the immersion, etc., are matters that depend upon circumstances which are extraneous to the meaning of the word. It is true that the

word seems to have a natural affinity for water, and that it was so generally used in connection with water that when the element is not expressed, the strong presumption is that water is involved; but water is not included in the meaning of the word.

The word was applied to the sinking of ships, but it does not mean to sink a ship; it was applied to the thrusting of a sword into a human body, but it does not mean to thrust a sword; it was applied to the plunging of a pole into a river, but it does not mean to plunge a pole; it was applied to the drowning of people, but it does not mean to drown; it was applied to the purification of the body, but it does not mean to purify. Discrimination between the inherent meaning of a word and the circumstances that may be connected with its use, is a very important matter in the study of language, and failure to make such discrimination necessarily leads to bewildering confusion.

That the same word may mean to sink a ship, to thrust a sword, to plunge a pole, to drown a man, to purify a body, to put a finger into blood, to put a hand into water, to kill an ape, etc., is entirely out of the question. You always find an immersion where you find *baptizo*, but you do not always find a ship, nor a sword, nor a pole, nor a drowning man, nor a finger, nor a hand, nor purification, nor washing, nor wetting. That which is always present with a word is its natural, inherent

meaning, and everything else is simply circumstantial. It will not do to import circumstances and consequences into the meaning of a word. Baptism has suffered incalculably by being handled in this way. Let "eat" illustrate the impropriety of treating a word by this method. "Eat," in its literal, common use, means to masticate and swallow something as food. That which is eaten is something that stands apart from the word. In a given instance, it may be an apple; but it cannot properly be said that "eat" means to masticate and swallow an apple, for one might want to eat a peach, or beef, or bread. The purpose of eating is nourishment, but eat does not mean to nourish. The man who eats a chicken, does not nourish it! Death is sometimes a result of eating, but eat does not mean to kill! Growth results from eating, but eat does not mean to grow! But the process that puts a multitude of different meanings upon *baptizo*, will put all the foregoing conflicting ideas into "eat!" The proper meaning of a word is its constant meaning, and our inductive examination of *baptizo* shows that its constant meaning is immerse.

CHAPTER III.

BAPTIZO AS UNDERSTOOD BY LEXICOGRAPHERS.

OUR association with Greek-speaking people in previous chapters enables us to anticipate the opinion of scholarship as regards the meaning of *baptizo*. Those who compile dictionaries do not *create* meanings of words, but merely arrange in proper order the ideas that the people attach to the words of their language. We have examined for ourselves, in considerable part, the materials upon which Greek lexicographers must depend for the meaning of *baptizo*. But as our induction, though quite extensive, was necessarily incomplete, it is eminently proper for us to pay attention to the utterances of those who have gone over the whole ground. I do not deem it at all necessary, however, to burden this investigation with a bewildering list of authorities on this point, and will therefore limit myself to a few of the latest and best:

1. Liddell & Scott's Greek-English Lexicon, Seventh Edition, Revised and Augmented: "*Baptizo*, fut. Att. *io*, *to dip in or under water*; of ships *to sink or disable them*; *to be drenched*; metaph. *soaked in wine, over head and ears in debt, being drowned with questions or getting into deep*

water. 2. *To draw wine by dipping the cup in the bowl.* 3. *To baptize:* Mid. *To dip one's self, to get one's self baptized."*

2. Greek Lexicon of the Roman and Byzantine Periods (from B. C. 146 to A. D. 1100), by E. A. Sophocles: "*Baptizo, iso (bapto), to dip, to immerse, to sink. To be drowned, as the effect of sinking.—Tropically: to afflict; soaked in liquor, intoxicated, sunk in ignorance.* 2. Mid. *To perform ablution, to bathe.* 3. *To plunge a knife.* 4. *Baptizo, mergo, mergito, tingo or tinguo, to baptize.*—There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

3. Biblico-Theological Lexicon of New Testament Greek, by Hermann Cremer, D. D., Professor of Theology in the University of Greifswald, translated from the Latest German Edition by William Urwick, M. A: "*Baptizo, to immerse, to submerge.* The peculiar New Testament and Christian use of the word to denote *immersion, submersion* for a religious purpose—to baptize, may be pretty clearly traced back to the Levitical washings."

4. Thayer's Greek-English Lexicon of the New Testament: "*Baptizo; I. 1. prop. To dip repeatedly, to immerge, submerge.* 2. *To cleanse by dipping or submerging, to wash, to make clean with water; in the mid. and the 1 aor. pass. to wash one's self, bathe.* 3. metaph. *To overwhelm, to be*

overwhelmed with calamities. II. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards, by Christ's command, received by Christians and adjusted to the contents and nature of their religion (See Baptisma, 3), viz., an immersion in water, etc."

These four lexicons occupy leading positions in the fore-front of modern lexicography, and their definitions must have great weight with every thoughtful person. Their testimony is decisive *per se*, but when taken in connection with the use of *baptizo*, as exhibited in our induction, it seems to me to be overwhelming and final. Two of these lexicons are especially pertinent to our present inquiry, because they define particularly from the standpoint of New Testament Greek, namely, Cremer's and Thayer's.

In a letter to myself, dated Nov. 18, 1889, Prof. Thayer, after disposing of some other matters, says: "As to the meaning of *baptizo*—to which your subsequent questions relate—all reputable lexicographers are now agreed that its primary meaning is 'to immerse,' etc.; see, for example, Liddell & Scott's Greek Lexicon, 7th Ed. 1883.

"As you make kind reference to my New Testament Lexicon, permit me to say that in the works there referred to—(especially Conant and Dale)—under *baptizo* I. end, you will find a collection of all the instances of the word's occurrence in extant

Greek literature for hundreds of years. An inspection of them will enable you to judge conclusively for yourself respecting the inherent and ordinary meaning of the word."

The foregoing authorities need no commendation so far as the learned gentlemen who have been selected as judges of this argument are concerned; but for the sake of other readers, I cite the following testimonials from a recent work on "baptism" by Dr. John T. Christian, A. M.:

"The *seventh* edition of Liddell & Scott, Harper & Bros., N. Y., is the *best* Greek lexicon for general use. I emphasize *seventh*; for as compared with former editions it is a new book. The very best New Testament lexicon is that of J. H. Thayer, Greek-English Lexicon, published also by Harper & Bros."—*Dr. Gross Alexander, of Vanderbilt University.*

"In English, the best classical Greek lexicon is Liddell & Scott's, the last edition. It is based on the great work of Passow. In the New Testament nothing can compare with the lexicon of J. H. Thayer, based on Grimm-Wilke's *Clavis Novi Testamenti*. Robinson's is a very good one. But Thayer's, when used with caution and intelligence, is *par excellence*. He gives the very latest results."—*Dr. C. C. Hersman, President Southwestern Presbyterian University.*

"The best classical Greek lexicon is Liddell & Scott's. The best New Testament lexicon is

Thayer's edition of Grimm."—*Prof. C. W. Hodge, of Princeton Theological Seminary.*

The lexicons of Cremer and Sophocles rank with that of Liddell & Scott in their respective departments. Now, what do these "*very best*" lexicons say as to the meaning of *baptizo*? With one accord they tell us that it means "*immerse*," and not one of them defines by sprinkle or pour; nor does one of them intimate that it indicates any affusion of water whatever. There are no examples of the use of the word to warrant such definitions, and hence scholarly and conscientious men do not so define it. On the other hand, keeping strictly within the limits drawn about the word by its connections in Greek literature, they are content to give it its "primary and inherent meaning." Does this mean anything to thoughtful people? Has it any bearing on the question that we are investigating?

But does not some other good Greek-English lexicon define *baptizo* by sprinkle or pour? This is a very natural and pertinent question, for many people practice sprinkling and pouring, and call them baptism. Can it be that these practices are without the support of a single good lexicon? Let us hear what some distinguished scholars have said on this point. A few years ago, some one addressed the following note of inquiry to several professors of the Greek language in leading colleges of this country:

"*Dear Sir* :—Will you please write to me the name and publisher of at least one standard Greek-English lexicon that gives either *sprinkle* or *pour* as one of the meanings of the Greek word *baptizo*? If there is no such standard lexicon, state the fact."

In answer to this, Prof. M. W. Humphreys, then of Vanderbilt University, now of the University of Virginia, said: "There is no *standard Greek-English* lexicon that gives *sprinkle* or *pour* as meanings of *baptizo*."

Prof. W. S. Tyler, of Amherst College, said: "I do not know of any good lexicon which gives *sprinkle* as a rendering for *baptizo*." Prof. Tyler alludes to the fact that the *first edition* of Liddell & Scott gives "to pour upon" as a meaning of the word, the whole truth concerning which is stated by Prof. J. B. Foster, of Colley University: "Liddell & Scott, in their first edition, gave as one of the meanings of the word *baptizo*, to *pour upon*, but corrected it in the second edition, and the correction stands in the latest (sixth) edition." And the correction stands in the *seventh* edition, which, as compared even with the sixth, is a "new book."

Prof. J. N. Johnson, of Kentucky, addressed a similar question to Prof. M. L. D'Ooge, of Colby University, Mich., and Prof. Isaac Flagg, of Cornell University, N. Y., and received the following replies:

Prof. D'Ooge: "There is no standard Greek-

English lexicon that gives either sprinkle or pour as one of the meanings of the Greek verb *baptizo*."

Prof. Flagg: "I know of no lexicon which gives the meanings you speak of for *baptizo*, not even the lexicon of the Roman and Byzantine periods by Prof. E. A. Sophocles."

It is a fact, then, a significant fact, that the widely-prevalent practices of sprinkling and pouring for baptism are not sustained by a solitary standard lexicon that defines Greek in English!

CHAPTER IV.

THE VOICE OF SCHOLARSHIP AS TO THE MEANING OF BAPTIZO.

EXTRA-LEXICOGRAPHIC scholarship is entitled to be heard on this question, and I now present some of its deliverances. It is eminently proper that this list of scholars be led by native Greeks who speak the Greek language as the tongue wherein they were born. Let us first hear the eminent statesman, Alexander de Stourdza, Russian State Counselor, who says :

“The verb baptize, *immergo*, has, in fact, but one sole acceptation. It signifies, literally and always, to plunge. Baptism and immersion are, therefore, identical, and to say baptism by aspersion is as if one should say, immersion by aspersion, or any other absurdity of the same nature.”

In a lecture at Chautauqua in 1881, Professor Timayenis, of the Hellenic Institute, N. Y., said :

“The Greek word *baptizo* means nothing but immerse in water. Baptism means nothing but immersion. In the Greek language we have a different word for sprinkling. When you put a piece of wood into water, and cover it entirely, you baptize ; you do what is expressed by the Greek word *baptizo*.”

The Bishop of Cyclades says: "The word baptize, explained, means a veritable dipping, and, in fact, a perfect dipping. An object is baptized when it is completely covered. This is a proper explanation of the word *baptizo*."

In 1890, Dr. A. Diomedes Kyriasko, of the University of Athens, Greece, wrote to C. G. Jones, of Lynchburg, Va., the following language: "The verb *baptizo*, in the Greek language, never has the meaning of to pour or to sprinkle, but invariably that of to dip. In the Greek Church, both in its earliest times and in our days, to baptize has meant to dip." *

When it is remembered that modern Greek is substantially the same as ancient Greek, the foregoing statements are very weighty and significant. As to the relation between ancient and modern Greek, Dr. A. F. Fleet, for many years Professor of Greek in the State University of Missouri, wrote to Dr. J. T. Christian, of Jackson, Miss., in January, 1891, as follows:

"*Dear Sir*:—In answer to yours of the 17th inst., I would say that the modern Greek language is substantially the same in structure and in words as that spoken and written by the ancient Greeks. As I have frequently said in public and in private, Socrates and Plato, Xenophon and Demosthenes, and even Homer himself, might to-day sit at the

* I acknowledge indebtedness to Dr. Christian for these quotations.

foot of the Acropolis and read the morning paper published in Athens with comparatively little difficulty. There has been less change in the Greek language within the past 2,300 years than in the English within the past 500." This gentleman spent considerable time in Athens in the study of modern Greek.

Thus we see that there is a nation of people who to-day speak the language in which the New Testament was written, and who have preserved the original meaning of *baptizo* to the present time. Owing to this fact no church can make headway in Greece without practicing immersion, and hence even the Presbyterians immerse their converts in their Grecian mission.

But let us now hear some scholars who had to learn the Greek language from the study of ancient Greek. Dr. Moses Stuart, of Andover Theological Seminary, a Congregationalist, says: "*Bapto* and *baptizo* mean *to dip, plunge, or immerse* into anything liquid. All lexicographers and critics of any note are agreed in this." *

In 1843, Dr. Spring, of New York, said to E. Parmly, M. D.: "*Baptizo* means to immerse, sprinkle, pour, and has a variety of other meanings—as much the one as the other, and every scholar knows it." Dr. Parmly wrote to Dr. Charles Anthon, Professor of Languages in Colum-

* Christian Baptism, p. 51.

bia College, and solicited his opinion on the subject. Dr. Anthon replied thus :

“There is no authority whatever for the singular remark made by the Rev. Dr. Spring relative to the force of *baptizo*. The primary meaning of the word is to dip or immerse, and its secondary meanings, if it ever had any, all refer, in some way or other, to the same leading idea. Sprinkling, etc., are entirely out of the question.” Dr. Anthon, if my memory is not at fault, was an Episcopalian.

In 1878, Mr. J. D. Henderson, of Toronto, Canada, addressed some inquiries on the question of baptism to Prof. John L. Blaikie, of the University of Edinburgh, and received the following reply as to the meaning of the word :

“There cannot be the slightest doubt that *baptizo*, both in classical and ecclesiastical Greek, signifies *dip*, and even to drown, sometimes. The word to sprinkle is quite different, viz., *raino*.” *

In 1882, Edward O. Sharpe, of Shielville, Ind., wrote to the Professor of Greek in Harvard College, asking for a definition of *bapto* and *baptizo* in the “New Testament use of those words.” Prof. W. W. Goodwin, the distinguished Greek grammarian, answered as follows :

“I am afraid that I know very little about the controversy in which you seem to be interested, and I have never concerned myself about the question on which you want help. But I can say that

* DeDiarmid-Watson Debate, p. 26.

I have no idea that the Greek words *bapto* and *baptizo* ever had any other meanings, either in the New Testament, or elsewhere, than are given in the English translations *dip* and *immerse*, with all the metaphorical meanings which these words will bear." This testimony is especially valuable from the obvious fact that Prof. Goodwin takes no interest in the baptismal controversy, and is therefore free from bias one way or the other.

In 1885, Dr. Adolph Harnack, one of Germany's first scholars, wrote to Dr. C. E. W. Dobbs, of Madison, Ind., as follows:

"Referring to your three inquiries, I have the honor to reply:

"1. *Baptizein* undoubtedly signifies immersion (*eintauchen*).

"2. No proof can be found that it signifies anything else in the New Testament and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question.

"3. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word *baptizein* any other sense than *eintauchen-untertauchen* (immersion, submersion)."—*Schaff's Didache*, p. 50.

Dr. Christian wrote to Prof. Franz Delitzsch, of the great University of Leipsic, Germany, and asked him this question: "What is the literal meaning of the verb *tabhal*?" He received the

following reply: "It signifies to *immerse*, the same as *baptizein*." This incidental definition of *baptizo* puts all the weight of the great scholarship of Prof. Delitzsch on the side of immersion as the meaning of the Greek word under consideration.

The great "Century Dictionary," now coming from the presses of the Century Publishing Company, has as its editor-in-chief Prof. William Dwight Whitney, of Yale University, than whom there is perhaps no higher authority in philology either in England or America. In giving the derivation of the word "baptize," this high authority says:

"From Greek *baptizein*, dip in or under water; baptize, from *baptein*, dip in water."

This list of authorities might be extended to almost any length, but surely it is not necessary to do so here. If the foregoing proof does not show it to be a fact that the primary and inherent meaning of *baptizo* is *immerse*, we may as well abandon the idea of ascertaining the meaning of any word in any language. This proof is both positive and negative. It shows that the word means *immerse*, and that it does not mean *sprinkle* or *pour*. When Prof. Anthon says that "*sprinkling, etc., are entirely out of the question;*" when Prof. Harnack says that "*no proof can be found that it (baptizo) signifies anything else (than immerse) in the New Testament;*" when Prof. Goodwin studies the Greek language a lifetime without getting the

“idea that baptizo ever had any other meanings, either in the New Testament or elsewhere, than dip and immerse;” when Prof. Blaikie says that *“there cannot be the slightest doubt that baptizo, both in classical and ecclesiastical Greek, signifies dip,”* and that there is *“quite a different word”* for *“sprinkle,”* thus implying that *baptizo does not mean to sprinkle;* when native Greek scholars say that their Greek word *baptizo “has but one sole acceptance; it signifies literally and always to plunge”*—when such things are said by as fine scholars as the world has ever produced, and stand before the world unrefuted, it is time to call a halt and give the matter careful and serious consideration.

CHAPTER V.

THE MEANING OF BAPTIZO AS SHOWN BY THE HEBREW WORD TABHAL.

ABOUT 280 B. C., a Greek translation of the Hebrew Scriptures was made for the Alexandrian Library. This translation is called the Septuagint, because it was made by seventy Jews selected for that purpose. It was the "common version" among the Israelites everywhere in the apostolic age. In this version *baptizo* is used to translate the Hebrew word *tabhal*. If, therefore, we can ascertain the meaning of this Hebrew word, we will be able to determine what meaning Greek-speaking Jews attached to *baptizo*. This is the passage: "And Naaman went down and *baptized* (Hebrew, *tabhal*) himself seven times in the Jordan." 2 Kings 5:14. Now, what is the meaning of *tabhal*? Hebrew lexicons define it as follows:

Buxtorff: "*Dip, dip in, plunge, immerse.*"

Castell: "*Dip, dip in, plunge, immerse.*"

Schindler: "*Dip, dip in, merse, immerse for the sake of dyeing or cleansing, plunge.*"

Gesenius: "*To dip, to dip in, to immerse. Intrans., To dip, to immerse one's self.*"

Davidson: "I. *To dip, immerse.* II. *To stain.*"

Davies: "*To dip, to sink into.*"

Deutsch (Hebrew-English and English-Hebrew Glossary in Grammar): "*Tabhal*, to dip. *Dip*, to *tabhal*."

This learned grammarian tells his pupils to use "dip" in translating *tabhal* into English, and *tabhal* in translating "dip" into Hebrew.

Some of the lexicons use 2 Kings 5:14, as an example of the meaning of *tabhal*, translating thus:

Gesenius: "He went down and dipped himself seven times in Jordan."

Davies: "He went down and dipped in the Jordan seven times."

In Castellio's translation of the Hebrew Bible (1697), this passage is rendered as follows: "*Ita ille descendit, seque septies in Jordane mersit*." "So he descended, and seven times mersed himself in Jordan."

In a Latin translation of the Septuagint, made at Rome in 1588, which I had the good fortune to procure from the library of the learned and lamented Tregelles, the passage is rendered thus: "*Et descendit Naaman et mersit se in Jordane septies*." "And Naaman descended and mersed himself in Jordan seven times."

In a letter to Dr. Christian, Rabbi Wise, of Cincinnati, says: "*Tabhal* signifies to submerge in a fluid, or to dip a body into it, as is evident from numerous passages of Scripture. It is not *rahats*, to wash, nor *nazah*, to sprinkle."

Rabbi Felsenthal, of Chicago, to Dr. Christian: "It seems to me almost indisputable that the verb *tabhal* means to dip or immerse."

Rabbi Kleeburg, of Louisville, to L. B. Wilkes: "It (*tabhal*) means to immerse, to dip. It never means to sprinkle or to pour."

Prof. Delitzsch, of Leipzig, Germany, to Dr. Christian: "It signifies to *immerse*."

This verb occurs sixteen times in the Hebrew Scriptures, and the following exhibit will show its use and meaning in the Bible:

1. "And they took Joseph's coat, and killed a kid of the goats, and *dipped* (*tabhal*) the coat in the blood." Gen. 37: 31.

2. "And ye shall take a bunch of hyssop, and *dip* (*tabhal*) it in the blood that is in the basin." Ex. 12: 22.

3. "And the priest shall *dip* (*tabhal*) his finger in the blood, and sprinkle of the blood seven times before the Lord." Lev. 4: 6.

4. "And the priest shall *dip* (*tabhal*) his finger in the blood, and sprinkle it seven times before the Lord." Lev. 4: 17.

5. "And he *dipped* (*tabhal*) his finger in the blood, and put it upon the horns of the altar." Lev. 9: 9.

6. "And shall *dip* (*tabhal*) them and the living bird in the blood of the bird that was killed over running water." Lev. 14: 6.

7. "And the priest shall take of the log of oil,

and pour it into the palm of his own left hand; and the priest shall *dip* (*tabhal*) his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." Lev. 14: 15, 16.

8. "And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and *dip* (*tabhal*) them in the blood of the slain bird, and in the running water." Lev. 14: 51.

9. "And a clean person shall take hyssop, and *dip* (*tabhal*) it in the water, and sprinkle it upon the tent." Num. 19: 18.

10. "And let him *dip* (*tabhal*) his foot in oil." Deut. 33: 24.

11. "And when they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were *dipped* (*tabhal*) in the brink of the water." Josh. 3: 15.

12. "Wherefore he put forth the end of the rod that was in his hand, and *dipped* (*tabhal*) it in the honeycomb." 1 Sam. 14: 27.

13. "Then went he down and *dipped* (*tabhal*) himself seven times in Jordan." 2 Kings 5: 14.

14. "And it came to pass on the morrow, that he took the coverlet, and *dipped* (*tabhal*) it in water." 2 Kings 8: 15.

15. "Come hither, and eat of the bread, and *dip* (*tabhal*) thy morsel in the vinegar." Ruth 2: 14.

16. "If I wash myself with snow water, and

make my hands never so clean; yet wilt thou *plunge* (*tabhal*) me in the ditch." Job 9: 30, 31.

Thus we see that *tabhal* is rendered *dip* fifteen times, and *plunge* once! The rendering is the same in the King's Version and the Revised. It is *never* rendered sprinkle or pour! In some of the passages it is used in connection with sprinkle and pour to denote something specifically different from what the other words mean! Like *baptizo*, it always handles, so to speak, the object to be *tabhalled*, and never the element used in the transaction. I respectfully submit that the proof that *tabhal* always means to dip or immerse amounts to a demonstration.

Now, what is the bearing of this fact upon the question before us? It shows (1) that the Jews who made the Septuagint version of their Scriptures understood *baptizo* to mean dip or immerse; otherwise they would not have used it to translate *tabhal*, which constantly and without variation meant to dip or immerse throughout their Bible. It shows (2) that the Jews generally, who were everywhere using this translation, understood the meaning of *baptizo* to be dip or immerse. These considerations give this fact a most powerful, and even decisive, bearing upon the question we are investigating. When *baptizo* went into the Commission, it must have carried with it the meaning it had in the Septuagint, and that the apostles and all the Jews so understood it, is a proposition that

is morally certain. Philo, an Alexandrian Jew, and Josephus, a Palestinian Jew, both writers of the first century of our era, use the word in this sense. These facts, taken in connection with the further fact that all Greek-speaking people throughout the world were using it in the same sense, and had been so using it from its introduction into the Greek language, take away from the idea of "immerse," as the meaning of *baptizo* in the Commission, all appearance of hypothesis, and impart to it the solid quality of an abundantly established fact.



CHAPTER VI.

BAPTIZO IN THE NEW TESTAMENT.—ITS LITERAL USE.

WE here open the New Testament and read the Great Commission: "Go ye therefore, and make disciples of all the nations, *baptizing* them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28. Rev. Ver.

Here, in the participial form (*baptizing*), is the word with which we are now very familiar. At this stage of the investigation it may be helpful to us to notice some other Greek words that are construed with water in the Scriptures. *Raino* and *rantizo*, to sprinkle; *cheo*, to pour; *brecho*, to wet; *katharizo*, to cleanse; *louo*, to wash (the body); *nipto*, to wash (a part of the body, as the hands or feet). It is obvious that there was no scarcity of words which might have been employed to denote the use of water. Some of these words are very general in their meaning, indicating no specific action whatever. Now, in recording the Will and Testament of our Lord, concerning the institution now under consideration, the Holy Spirit neglected all these words. What does this mean? He certainly did not want to say sprinkle, or he would have used *raino* or *rantizo*; he did not mean to

say pour, or he would have used *cheo*; he did not want to express an effect that might be accomplished by an application of water, or he would have used *brecho*, or *katharizo*, or *louo*.

He, however, did not use any of these words, but, passing by them all, he selected one (*baptizo*) that had an extended history, and a well-known specific meaning. I desire to here call attention to a fact that has been already pointed out (chapter 3), and upon which I place much stress, namely: the use of *baptizo*, in the active voice, shows that one who *baptized* handled the object baptized, and not the element employed. In sprinkling or pouring, the water is manipulated, and this may be done in wetting or washing or cleansing. But when a Greek baptized, he manipulated the person or thing baptized. If there is an exception to this, the verb being used in the active form, I am not aware of it. The use of the active participle (*baptizing*) in the Commission at least suggests that a baptizer will handle the persons he baptizes.

Let it be observed that this word is used in the Commission without any qualification whatever. This shows that it had a plain and well-known meaning, and that the inspired writer used it in that plain and well-known sense. What that meaning was we have already ascertained by an extensive examination of its use at that time. What meaning has the word to us now? Can it mean now something entirely different from what

it meant to Pindar, Aristotle, Strabo, Polybius, Plutarch, Josephus, Achilles Tatius, Porphyry, Lucian, Dion Cassius, Chrysostom, Cyrill, Hippolytus, the Seventy, and the readers of the Septuagint, who wrote and spoke the Greek language, before, during, and after the apostolic age? Did the Holy Spirit force this word away from its "*usual and most known signification*," and use it in some cabalistic sense with which Greek-speaking people were not familiar? Was this law given in language that was to be taken to mean something entirely different from its well-known meaning in common use? Did Inspiration prescribe a human duty in terms that were to mean something that they never meant before? Did God intend to be understood when he used the word *baptizo*, or was he seeking to involve men in hopeless confusion?

The judges of the High Court of Interpretation have instructed us (chapter 1) as follows: "The words of a law are generally to be understood in their usual and most known signification" (Blackstone); "When once we begin to withhold from words their ordinary and natural signification, we must not complain if infidels charge our religion with mysticism, or its expositors with fraud" (Bishop Middleton); "Words and phrases must not be taken in some *recondite* sense, which men of learning and ingenuity, in support of an hypothesis, may devise; but in the ordinary sense of the words" (Dr. Bloomfield); "The ordinary and most

usual signification of words must not be deserted except for sufficient reasons" (Vitringa); "The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected" (Bishop Horne). Applying these sound principles of interpretation to "baptizing," as employed in the Commission, that word reveals its meaning to English readers in the term "*immersing*."

But let us now throw upon this word the light of the facts that stand in immediate connection with its use in the New Testament.

"Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and they were baptized of him in the river Jordan, confessing their sins. . . . I indeed baptize you with (*en*) water unto repentance." Matt. 3: 5, 6, 11.

"And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. . . . And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of him in (*eis*) the Jordan. And straightway coming up out of the water," etc. Mark 1: 5, 9, 10.

"And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized." John 3: 23.

"And he commanded the chariot to stand still; and they both went down into the water, both

Philip and the eunuch; and he baptized him. And when they came up out of the water," etc. Acts 8: 38, 39.

These passages set forth the following important facts: 1. John selected places for baptism where there was an abundance of water for immersion. 2. The people went to those places to be baptized. 3. They were baptized in a river. 4. They went down into water to be baptized. 5. They were baptized in (*en*) water. 6. They came up out of water after baptism. What a familiar appearance these facts impart to *baptizo*! Thus surrounded it looks just like it did when we were following it through Greek literature.

I do not use these facts to establish the meaning of the word, for that is already abundantly established. If there were no such facts in the record, if the word in its New Testament use were confined to the Commission, the rules of interpretation would require us to take it in its ordinary signification. These facts are used here to show not only that the laws of exegesis require us to take the word as used in the New Testament in the sense of immerse, its "usual and most known signification," but that facts in the case tie us to that meaning with a six-fold cord. Here are six important facts that point unmistakably to the usual meaning of the word, and they are meaningless from any other point of view. Indeed they are inexplicable on any other hypothesis. Why were

they baptized in a river? Why were they baptized in water? Why were they so situated that after being baptized they came out of water? Why did they go down into water? Whence the necessity of much water? Why did they go to the Jordan?

If *baptizo* had no fixed meaning in Greek literature, the circumstantial evidence furnished by these facts would show that New Testament baptism is immersion. Certainly the people would not have undergone the inconveniences that these facts imply, if there had been no necessity therefor. Those who administered baptism were grave, sober, sensible men, and did not engage in child's play. These facts are all absent from the practice of those who sprinkle and pour for baptism, and no doubt they would have been absent from the practice of John and Philip, if they had not been necessary to compliance with the command of God. The historical records of affusionists contain no such facts, and the New Testament would contain no such facts, if immersion had not been practiced at that time.

I desire to call particular attention to the expression that Mark uses in recording the baptism of our Saviour: "And was baptized of John in (*eis*) Jordan." Recognizing the force of *eis* in this connection, the American Revisers use *into* in this passage. That this is the correct rendering, a Greek scholar will hardly deny. In his note on

this passage, Dr. Bloomfield (Episcopalian) says: "The sense of *ebapt. eis* is, 'was dipped,' or plunged into." Prof. Thayer, in his lexicon, says: "*Eis*, to mark the element into which the immersion is made: *eis ton Iordanéen, Mk. 1: 9*."

A few examples will show the force of this form of expression in Greek thought: "The water solidifies so readily around everything that is *baptized into it*."—Strabo. "Call the old Expiatrix, and *baptize thyself into the sea*."—Plutarch. "Then bravely *baptizing himself into* the lake Copias."—Plutarch. "But when Titan *baptized himself into* the ocean stream."—Argonautic Expedition. "They *baptize into* the water, therefore, a pole."—Achilles Tatius. "And *baptizing* others, with their boats and huts, *into* the lake."—Heliodorus. In the light of this usage, what does "was baptized of John into the Jordan" mean? If language has any certain meaning, the Master was immersed; and if "baptizing" in the Commission, needs any explanation, the Savior furnishes it in his own baptism. His example is the best possible commentary on his command.

The people were baptized in water (*en hudati*). That this phrase actually means "in water" is evident from the following examples: "And they marched the whole day (*en hudati*) in water."—Strabo. "Sometimes just dip (*en zesto hudati*) in boiling water."—Nicander. "And in a manner buried (*en tois hudasin*) in the waters."—Cyrill.

“And perished (*en tois hudasin*) in the waters.”—Matt. 8: 32. The Greek language has no stronger phraseology to express the idea of being in water than *en hudati*. If any one doubts this, let him undertake to translate the English phrase *in water* into Greek. Let the following English sentence be expressed in Greek: “Polybius immersed Diodorus in water.” Prof. Thayer says, “*En*, with dat. of the thing in which one is immersed: *en to Iordanee*, Mk. 1: 5; *en to hudati*, Jn. 1: 31.”—Lexicon, under *baptizo*.

Philip took the eunuch into the water to baptize him. That the King's Version, the Revised Version, Davidson's Translation, etc., are correct in rendering the expression *eis to hudor* “into the water,” is perfectly manifest from the following examples: “And lets down his hand (*eis to hudor*) into the water.”—Achilles Tatius. “And sunk down thrice (*eis to hudor*) into the water.”—Cyrill. “For oft-times he falleth into the fire, and oft-times into the water” (*eis to hudor*).—Matt. 17: 15. “And walking by the sea of Galilee, he saw two brethren casting a net into (*eis*) the sea.”—Matt. 4: 18. “Again, the kingdom of heaven is like unto a net that was cast into (*eis*) the sea.”—Matt. 13: 47. “But even if ye shall say unto this mountain, Be thou taken up and cast into (*eis*) the sea.”—Matt. 21: 21. “And the herd rushed down the steep into (*eis*) the sea, . . . and they were choked in the sea.”—Mk. 5: 13. “It were better

for him if a great millstone were hanged about his neck, and he were cast into (*eis*) the sea.”—Mk. 9:42. “So when Simon Peter heard that it was the Lord, he girt his coat about him . . . and cast himself into (*eis*) the sea.”—John 21:7. “And the second angel sounded, and as it were a great mountain burning with fire was cast into (*eis*) the sea.”—Rev. 8:8. That Philip and the eunuch actually went into the water is a fact that has all the certitude that such a proposition can have. I argue this point, not for the benefit of the judges that have been selected to decide the question in issue, but for the sake of the general reader.

A few utterances from the voice of exegetical theology will make a fitting close to this part of the argument:

Meyer (Lutheran): “What was symbolized in the baptism of John was the *metanoia* (repentance). To this, however, the immersion of the *whole* of the baptized person, as the *metanoia* was to purify the whole man, corresponded with profound significance, and to this, the specifically Christian view of the symbolic immersion, and emersion afterwards connected itself by an ethical necessity.”—*Com. on Matt.*, p. 78.

Bloomfield (Episcopalian): “He (Christ) underwent the rite of baptism by being plunged into the water.”—*Notes*, Vol. 1, p. 158.

Olshausen (Lutheran): “That the outpouring of the Spirit did not take place before the submer-

sion, perfectly accords with the symbolical character of the action (see Rom. 6 : 1 ff), which is not indeed in itself applicable to John's baptism, but which the Savior, by his baptism, typically imparted to the action. The one part of the action—the submersion—represents its negative aspect, viz., the taking away of the old man (Rom. 6 : 4); the other—the emersion—denotes the positive aspect, viz., the appearance of the new man.”—Everts.

Holtzman (Presbyterian): “What led him to the Jordan was his business as a baptizer. This action, consisting in complete immersion, represents the symbolical sign-language, indispensable to an Oriental, which accompanies the inner experience of repentance.”—Same.

Lange (Lutheran): “And were baptized, immersed, in the Jordan, confessing their sins.”—Same.

Ewald (Lutheran): “Many of the learned thronged to the baptism at the Jordan as to an entirely new and fascinating phenomenon, and many believed they could easily submit to anything so easy as immersion in the Jordan, in order to experience what the forgiveness of sins promised by the Baptist was, and to enjoy the delightful feeling of pardon.”—Same.

Hugo Grotius (Arminian): “That this rite was performed, not by sprinkling, but by immersion, is indicated by the peculiarity of the name, the

places chosen for its observance, and the many allusions of the apostles, which cannot be referred to sprinkling.”—Same.

Grass (Roman Catholic): “John had chosen the Jordan because there was enough water for the customary baptism, and at the fords much people were passing.”—Same.

Weiss (Lutheran): “John is the Baptist who summons the people to repentance, and he does this in this way: he announces a baptism of repentance, that is, not a baptism that pledges to repentance, but one that belongs to repentance, because repentance is set forth by it symbolically by immersion, which represents the total disappearance of man in his former state of mind.”—Same.

Riggenbach (Presbyterian): “John extends ablution to complete immersion; that is really baptism, dipping in deep. In John’s baptism, the people were to confess their sins, and by this speaking sign, express the doctrine that the impure man must entirely disappear, and emerge again purified.”—Same.

Grimm (Lutheran): “John thinks: Whatever feelings and memories my baptism may awaken, it remains a water-baptism, a mere dipping in water without immediate effect upon your sins; it is only a preparation for the remission of your sins.”—Same.

Nothing but the stern logic of facts could have

caused these learned men to make such statements. These utterances are directly at variance with the practice of the churches that their authors represent, and are the more weighty and significant on that account.

CHAPTER VII.

BAPTIZO IN THE NEW TESTAMENT.—ITS METAPHORICAL USE.

It is necessary at this point in the argument to briefly consider the nature of metaphorical language, and the rules by which such language is to be interpreted. The Century Dictionary defines "metaphor" as follows: "A figure of speech by which, from some supposed resemblance or analogy, a name, an attribute, or an action belonging to or characteristic of one object is assigned to another to which it is not literally applicable; the figurative transfer of a descriptive or affirmative word or phrase from one thing to another; implied comparison by transference of terms." It appears from this that in a legitimate metaphor there is a correspondence between the literal meaning of a word and that which it is metaphorically used to represent, either in fact, or in the mind of the one who so uses it. It hence follows that the very first requisite to a correct interpretation of a metaphor is a knowledge of the literal meaning of its words. As a figure of speech is necessarily based upon a fact, no one can understand the former who does not understand the latter. T. H. Horne says: "In order to understand metaphors aright, it

should be observed that the foundation of them consists in a likeness or similitude between the thing from which the metaphor is drawn and that to which it is applied." He who fails to observe the principle here stated, will fail to ascertain the true meaning of metaphorical language.

The next step is to discover the point or points of resemblance in the case. On this point T. H. Horne lays down the following rule: "That we inquire in what respects the thing compared and that with which it is compared respectively agree, and also in what respects they have any affinity or resemblance." He shows the utility of this rule thus: "For, as a similitude is concealed in every metaphor, it is only by diligent study that it can be elicited, by carefully observing the points of agreement between the *proper* or *literal* and the figurative meaning." If one faithfully applies these principles to a metaphor, remembering that "one particular is generally the principal thing thereby exhibited," it will pretty certainly yield up its meaning. If *baptizo* is used in a metaphor, correct principles of interpretation require that the literal meaning of that word shall be ascertained, and the metaphor interpreted in harmony therewith.

Unfortunately, however, it is quite the fashion to reverse this natural and scientific process as regards the metaphor in which the bestowment of the Holy Spirit upon the apostles on Pentecost,

is spoken of in the Scriptures as baptism. Men assume the import of that metaphor to be so and so, and then apply their assumption to *baptizo* to ascertain the literal meaning of this word! It is perfectly manifest that no interpretation of a figure of speech that ignores the literal meaning of the words used therein, can be anything more or better than a fanciful assumption. The following cases will illustrate the impropriety of interpreting the literal meaning of a word by its figurative use. The Lord said of Herod, "Go and tell that fox." Now, shall we find out what a literal fox is by studying Herod, a figurative fox? Let us try it. Herod is a fox. But Herod is a being with two hands and two feet. Therefore a fox is a being with two hands and two feet! Herod is a fox. But Herod talks. Therefore a fox talks! The language applied to Judah will serve a similar purpose: "Judah is a lion's whelp." But Judah is a man. Therefore a lion's whelp is a man! No, we must begin at the other end, and then discover some striking analogy between the fox and Herod, and between a lion's whelp and Judah.

Acts 1:5 contains this language: "For John indeed baptized with water; but ye shall be baptized with (*en*) the Holy Ghost not many days hence." The account of the fulfillment of this prophecy is found in the second chapter of Acts: "And when the day of Pentecost was now come, they were all together in one place. And suddenly

there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." In reference to these wonderful phenomena Peter said: "This is that which hath been spoken by the prophet Joel; And it shall be in the last days, saith God, I will pour forth my Spirit upon all flesh."

It is now necessary for us to observe the "points of agreement *between the proper or literal meaning*" of *baptizo*, and the metaphor whereby the transaction described above is called baptism. It has been argued that, as there was pouring in that metaphorical baptism, literal baptism is pouring. But this is to reason backwards, as has already been shown; or rather, it is to assume, and not reason at all. Is the point of agreement between the "proper or literal" meaning of *baptizo* and this metaphor found in the pouring? This is impossible, for the obvious reason that pour is *not the proper or literal meaning of the word*. This puts pour out of the question, if we are looking for correspondence between fact and figure. Moreover, pouring was no striking feature of the transaction. Indeed, there was nothing to even suggest the idea of pouring till the baptism was accom-

plished, and the prophecy afterwards quoted. We must find some obvious, striking analogy between this transaction and the "proper or literal" meaning of *baptizo* before we can see the propriety and beauty of the metaphor.

The following features of the Pentecostal phenomena are notable: There was a sound as of the rushing of mighty wind. It filled all the house where they were sitting. There appeared unto them tongues parting asunder, like as of fire. They were all filled with the Holy Spirit. They spake with other tongues as the Spirit gave them utterance. These statements convey to the mind the idea of overwhelming power. The apostles were brought entirely under the control and influence of the Spirit. Their minds were thoroughly imbued with the Holy Spirit, and their powers of thought and speech were directed by him. It is in this state of complete subjection to the influence of the Spirit that we find correspondence between the "proper or literal" meaning of *baptizo*, and its metaphorical use as a term to describe the wonderful and miraculous influence of the Spirit of God. Having found this correspondence, we see the beauty, significance, grandeur and power of the metaphor. As in the baptism which is indicated by the "proper or literal" meaning of *baptizo* a person is wholly subjected to the influence, control and operation of water, so in this metaphorical baptism, the apostles were wholly sub-

jected to the influence, control and operation of the Spirit.

In any other view of the case the figure loses all significance and sublimity, and becomes poverty-stricken and powerless. There is nothing in a slight affusion of water upon a small part of the body of a person to correspond with the stupendous and overwhelming character of the phenomena that occurred on the day of Pentecost. But when immersion is put under this figure, it has a foundation that is adequate to the demands of the case, and the harmony between a fact and a metaphor that is built upon it, which correct rhetoric demands, becomes manifest.

"But Jesus said unto them, Ye know not what ye ask. Are ye able to drink from the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized." Mark 10: 38, 39.

"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Luke 12: 50.

By almost universal consent the reference in these passages is to the Savior's sufferings. It is a bold and striking metaphor in which the enduring of intense suffering is conceived of as undergoing baptism. Before we can understand this

figure we must find in it a point of agreement with the "proper or literal" meaning of *baptizo*. This work we will allow Dr. Meyer, the great German exegete, to perform for us: "The point of the similitude lies in the being *submerged*. . . . Compare the classical use of *kataduein* and *baptizein*, to plunge (*mergere*) into sufferings, sorrows, and the like." This view makes the similitude most striking and forceful. Understanding baptism to be immersion, we are able to see the wonderful propriety of this metaphor, in which the Savior is represented as submerged, overwhelmed in sorrow and suffering. But if literal baptism be thought of as a mere effusion of a little water upon a person, the figure is shorn of all power and appositeness, and becomes inane and meaningless. Did the Master endure only a slight sprinkle of suffering? Was it a mere touch of anguish that wrung from his soul the pathetic appeal, "My God, my God, why hast thou forsaken me?" Was it a slight pressure of sorrow that caused his sweat to "become as it were great drops of blood falling down upon the ground" in the garden? No, no; he was submerged, overwhelmed, immersed in sorrow and anguish, and it is this that justifies the use of *baptizo* in such connections.

"For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized

unto Moses in the cloud and in the sea." 1 Cor. 10: 1, 2.

Here is another metaphorical baptism; a transaction called baptism because of its striking likeness to baptism. We will again let Dr. Meyer point out to us the similitude. He says: "*En* (in the cloud) is local, as in *baptizein en hudati*, Matt. 3: 11, *al*, indicating the *element in which*, by immersion and emergence, the baptism was effected. Just as the convert was baptized *in water* with reference to *Christ*, so also that Old Testament analogue of baptism, which presents itself in the people of Israel at the passage of the Red Sea with reference to *Moses*, was effected in the *cloud* under which they were, and in the *sea* through which they passed." In this case the similitude appears in the *envelopment* that existed as the children of Israel passed through the sea. As there is envelopment in baptism as indicated by the "proper or literal" meaning of the word, so there was envelopment in the metaphorical baptism of the Israelites. The interpretation of a metaphor is perfectly easy when the point of agreement between it and the fact upon which it is based is manifest.

If is proper to illustrate the metaphorical use of *baptizo* in the New Testament by its metaphorical use in general Greek literature, and for this purpose the following passages are cited:

1. "For, as being borne along in a troubled

and unsettled state of affairs, they differ little, or rather not at all, from those who are driven by storm at sea, but [are borne] up and down, now this way, now that way; and if they commit any, even the slightest mistake, are totally *baptized*.”—*Dion Cassius, Roman History, bk. 38, ch. 27.*

2. “And I myself am one of those *baptized* by that great wave.”—*Libanius, Epistle 25.*

3. “Nor let us take more lading than we are able to carry; that we may not be *baptized*, vessel and men, and make shipwreck of the grace, losing all because we hoped for more.”—*Gregory Nazianzen, Discourse 40, 11.*

4. “But Dionysius, a man of culture, was seized indeed by a tempest, and was *baptized* as to the soul; but yet he struggled to emerge from the passion, as from a mighty wave.”—*Chariton of Aphrodisias, Story of Chaerea and Callirrhoe, bk. 3, ch. 4.*

5. “Such is the manner of the good Genius; that we, *baptized* by worldly affairs, . . . should ourselves struggle out, and should persevere, endeavoring by our own resolution to save ourselves and gain the haven.”—*Plutarch, On the Good Genius of Socrates, 23.*

6. “For he who is controlled by that love, and sustained by the hope of that good, is *baptized* by none of the present evils.”—*Chrysostom, Expos. of Ps. 114, sec. 3.*

7. “What so great a wrong have we done, as in

a few days to be baptized with such a multitude of evils.”—*Achilles Tatius, Story of Leu. and Clit., bk. 3, ch. 10.*

8. “But whenever she [philosophy] observes me *baptized* by grief, and moved to tears, she is angry, and threatens to do me some fearful and incurable evil.”—*Themistius, Funeral Discourse.*

9. “Seeing him in this condition, and *baptized* by drunkenness into stupor and sleep, Ishmael, leaping up with his ten friends, slays Gedaliah and those reclining with him at the banquet.”—*Josephus, Antiquity of the Jews, bk. 10, ch. 9, 4.*

10. “For drowsy is everyone who is not watchful for wisdom, but is *baptized* by drunkenness into sleep.”—*Clement of Alexandria, The Educator, bk. 2, ch. 2.*

11. “When midnight had *baptized* the city in sleep, an armed band of revellers took possession of the dwelling of Chariclea.”—*Heliodorus, Æthiopics, bk. 4, ch. 17.*

12. “Even as our Christ, by being crucified on the tree, and by purifying [us] with water has redeemed us, though *baptized* in the direst offenses which we have committed, and has made [us] a house of prayer and adoration.”—*Justin Martyr, Dialogue with Trypho, ch. 86.*

13. “Knowing him to be dissolute and prodigal, and baptized with debts amounting to fifty millions.”—*Plutarch, Life of Galba, 21.*

14. “For of the slightly intoxicated only the

intellect is disturbed ; but the body is able to obey its impulses, being not yet *baptized*.”—*Same, Banquet, bk. 3, Question 8.*

15. “And Thebe, learning the purpose [of Alexander], gave daggers to the brothers, and urged them to be ready for the slaughter ; and having *baptized* Alexander with much wine and put him to sleep, she sends out the guards of the bed-chamber, under pretense of taking a bath, and called the brothers to the deed.”—*Conon, Narration, 50.*

I have quoted extensively on this point on account of the very strong bearing of the figurative use of *baptizo* on the question in hand. The correspondence between all these metaphors and the “proper or literal” meaning of *baptizo* is very obvious. They are all evidently based on literal immersion. An examination of a few of them in detail will help us.

Grief baptism: An earthquake had destroyed two of the warm friends (ex. 2) of Libanius, and being overwhelmed by “that great wave” of grief, he speaks of himself as baptized. The condition of his mind under “that great wave” corresponded to the condition of the body of a person literally baptized in water ; and the figure is without force from any other point of view.

Passion baptism: Chariton (ex. 4) gives a very vivid description of the passion of Dionysius for Callirrhoe, and says he was baptized thereby “as

to the soul." As in literal baptism one's body is submerged in water, so, in this metaphorical baptism, the soul of Dionysius was submerged in his passion for his lady-love. It was no slight affection for the lady that possessed the soul of this man. He was "seized by a tempest," and, being submerged (baptized), he "struggled to emerge."

Sleep baptism: The city that was baptized in sleep (ex. 10), was not in a mere doze. It was the profound slumber of midnight. No Greek could ever have thought of using *baptizo* to indicate a light sleep.

Debt baptism: Small indebtedness was not conceived of as a baptism (ex. 13). It was the overwhelming indebtedness of "fifty millions" that justified the use of *baptizo*.

Wine baptism: A person slightly intoxicated was not thought of as baptized in wine. Nothing short of stupefying drunkenness was regarded as metaphorical baptism. This is brought out in a very striking manner in example 14. Of a "slightly intoxicated person" it is said that he was "*not yet baptized.*"

It is plain that immersion is the basis of the metaphorical use of *baptizo*, and in the absence of this idea metaphors are powerless and meaningless. If it is remembered that the purpose of figurative speech is to add vividness to narrative or discourse, and give emphasis to thought, the propriety of using *baptizo* (immerse) in the various

figures contained in the foregoing citations, is conspicuous. In this view of the case we can better appreciate the metaphorical use of the word in the New Testament to indicate the sufferings of the Savior, the miraculous influence of the Holy Spirit upon the apostles, and the passage of the Israelites through the Red Sea.

CHAPTER VIII.

ALLUSIONS TO BAPTISM IN THE NEW TESTAMENT.

“OR are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life.”—Rom. 6: 3, 4, R. V.

“Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.”—Col. 2: 12, R. V.

There are but few passages upon which scholars and critics are so generally agreed as regards the allusion to baptism as the foregoing. So far as prominent writers are concerned it lacks but about two of being a unanimous opinion that the allusion is to immersion. Dr. Barnes (Presbyterian) says: “It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion. This cannot, indeed, be *proved*, so as to be liable to no objection; but I presume that this is the idea which would strike the great mass of unprejudiced readers.”—*Notes on Rom.*

But few things can be so proved as to be “liable

to no objection." Neither the existence of God nor the divinity of Christ has been supported with such proof. The idea of the existence of an "objective world" has met with stout objection. To raise an objection is a very easy thing to do. But when a proposition is so self-evident that the "great mass of unprejudiced readers" take it as true without question, objections ought to be very weighty to be worthy of consideration. If the allusion of these passages is to the "custom of baptizing by immersion," their meaning is obvious; but if otherwise, to what do they allude? It is doubtful whether any "objector" ever answered this question, even to his own satisfaction. The darkness of mysticism at once gathers about these Scriptures when the notion of immersion is divorced from them. Nothing being left to suggest a burial, an interpreter is on a foggy sea without chart or compass.

A burial implies an element in which one is buried. Now what is the element that these passages imply? Is it water? If so, the question is settled. Is it spirit? If so, it is a figurative burial, and a correspondence must be found between such a burial and a literal burial, and this also settles the question in favor of immersion. No matter what the element is, if it is not water, the burial is metaphorical, and the metaphor must rest upon a literal burial. This would require us to construe the baptism referred to as figurative

also, and we have already seen that a figurative baptism requires immersion as its underlying idea.

But these passages speak of a resurrection as well as a burial, and this thought, if attended to, may throw light on the other. Perhaps no theory would be so violent as to divorce the burial and resurrection in such a manner as to make the element of the former differ from that of the latter. One is raised out of that in which one is buried. If a person is buried in the Spirit, he is raised out of the Spirit! That will not do. If he is buried in the new life, he is raised out of the new life! That will not do. If he is buried in water, he is raised out of water? That will do! The element in which the burial places one is the element out of which the resurrection takes one. This view makes the passages plain and consistent. Of course there is much more than this in the passages, but nothing else requires consideration here.

Let us now attend to the voice of exegesis as to the force of these important Scriptures.

Meyer (Lutheran): "The recipient of baptism, who by his baptism enters into the fellowship of *death* with Christ, is necessarily, in the act of baptism, ethically *buried* with him (1 Cor. 15: 4), because *after* baptism he is spiritually *risen* with him. In *reality* this burial with him is not a moral fact *distinct* from the having died with him, as actual burial is distinct from actual dying; but it sets forth the fullness and completeness of the rela-

tion, of which the recipient, in accordance with the *form* of baptism, so far as the latter takes place through *katadusis* and *anadusis* (see Suicer, Thes.) becomes conscious *successively*. The recipient—thus Paul figuratively represented the process—is conscious (a) in the baptism *generally*: now am I entering into fellowship with the *death* of Christ, *eis ton thanaton auton baptizomai*; (b) in the *immersion in particular*: now am I becoming *buried* with Christ; (c) and then, in the emergence: now I *rise* to the new life with Christ.”—*Com. on Rom.*

Lange (Lutheran): “Buried in death; an oxy moron, according to which burial precedes and death follows, as is illustrated in the immersion into the bath of baptism. The analogous feature in the life of Christ was his rejection by the world, and his violent death on the cross. The expression denotes not only a burial before death and for death, but it is likewise an expression of the decision and completion of death, and finally, a reference to the transition from death to the resurrection.”—*Com. on Rom.*

Bloomfield (Episcopalian): “We have been [thus] buried [in the waters of baptism.] There is a plain allusion to the ancient custom of baptism by *immersion*.”—*Gr. Test. with Eng. Notes.*

Wesley: “We are buried with him. Alluding to the ancient manner of baptizing by immersion.”—*Notes.*

Adam Clark (Methodist): "Alluding to the *immersion* practiced in the case of *adults*, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body."—*Com. on Col. 2: 12*.

Chancellor Est (Roman Catholic): "Immersion which takes place in baptism, signifies and expresses, as has been said, the burial of Christ."

Conybeare and Howson (Episcopalians): "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."—*Life and Epistles of St. Paul*, Vol. 2, p. 169.

Chalmers (Presbyterian): "Jesus Christ by death underwent this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We by being baptized into his death are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or new life."—*Lectures on Romans*, p. 152.

Macknight (Presbyterian): "He (Christ) submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the baptism of believers is emblem-

atical of their own death, burial, and resurrection."—*On the Epistles*, p. 85.

Tholuck (Lutheran): "For the explanation of this figurative description of the baptismal rite, it is necessary to call attention to the well-known circumstance that in the early days of the church, persons, when baptized, were first plunged below and then raised above the water."—*Com. on Rom.*

Lewin (Episcopalian): "Far be it! says the apostle, for our baptism or submersion was a symbol of our death to sin and our resurrection to newness of life."—*Life and Epistles of St. Paul*, p. 542.

Jowett (Episcopalian): "Imagine not infants, but crowds of grown up persons already changed in heart and feelings, rising in communion with God and nature. The symbol itself was in a figure death and burial at once, the most important change that can pass upon man, like the sudden change into another life, when we leave the body."—*Com. on Rom.*

Bishop Colenso (Episcopalian): "Holy Baptism is the outward, visible sign of water in which, in those days, one was immersed, or, as it were, buried; the sign, indeed, of our dying and rising again."—*Epistle to the Rom.*

Bishop Wordsworth (Episcopalian): "In baptism our sins are drowned and buried. We renounce them and are delivered from them, and leave them there as the Israelites did their ene-

mies, the Egyptians, in the depths of the Red Sea. And we emerge from the baptismal Red Sea of Christ's blood in order to enter on the road which leads us to our heavenly Canaan."—*The Holy Bible, with Notes and Introductions.*

Edward Reuss (Presbyterian): "He (Paul) begins by comparing the mystical fact of regeneration with baptism, which is its symbol. Baptism being administered by immersion, the entrance under the water could represent death, the death and burial of the old Adam; the rising from the water corresponded to the resurrection of the new man."—*Com.*

T. Schott (Lutheran): "The burial, in that it puts the corpse down in the depths from the surface, the sphere of the living, is, as it were, the completion of death. Paul may well have had in mind in that connection the rite of immersion."—*Com.*

K. von der Heydt (Lutheran): "What signifies immersion in water in the name of Jesus Christ? What else does it signify than sinking into his death? We are dipped into the death of Christ, not to remain in death, but to go forth from it with him to a new life."—*Com.*

Bishop Ellicott (Episcopalian): "There seems no reason to doubt (with Eadie) that both here and in Romans 6: 6 there is an allusion to the immersion and emersion in baptism."—*Com. on Col.*

Bishop Lightfoot (Episcopalian): "Baptism is

the grave of the old man and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence he rises regenerate, quickened to new hopes and a new life. This baptism is an image of his participation both in the death and resurrection of Christ.”—*Com.*

Dean Goulburn (Episcopalian): “There can be no doubt that baptism, when it is administered in the primitive and most correct form, is a divinely constituted emblem of bodily resurrection. And it is to be regretted that the form of administration unavoidably (if it be unavoidably) adopted in cold climates, should utterly obscure the emblematic signification of the rite, and render unintelligible to all but the educated, the apostle’s association of burial and resurrection with the ordinance. Were immersion universally practiced, this association of the two, at present heterogeneous ideas, would become intelligible to the humblest.”—*Bampton Lectures, p. 18.*

Dr. Pusey (Episcopalian): “The burial of the old world spoke of our co-interment with Christ, the bursting forth of the new, through the waters and out of the waters, our resurrection with him.”—*Scriptural Views of Baptism, p. 241.*

Maurice (Episcopalian): “I admit that the words ‘buried with him,’ in the sixth chapter of Romans, is a better argument for immersion than the words ‘sprinkled from an evil conscience,’ in

St. Peter [Heb.?] can ever furnish for the modern custom. I admit (with, I suppose, the majority of churchmen) that there is a high probability in favor of the prevalence in early times of that practice which is least likely to have been afterwards introduced, and that most of the facts we know would confirm the opinion.”—*Kingdom of Christ*, p. 250.

Cunningham (Episcopalian): “Baptism means immersion; and it was immersion. The Hebrews immersed their proselytes; the Essenes took their daily baths; John plunged his penitents into the Jordan; Peter dipped his crowd of converts into one of the great pools which were to be found in Jerusalem. Unless it had been so, Paul’s analogical argument about our being buried with Christ in baptism would have had no meaning. Nothing could have been simpler than baptism in its first form. When a convert declared his faith in Christ, he was taken at once to the nearest pool or stream of water and plunged into it, and henceforward he was recognized as one of the Christian community.”—*The Growth of the Church*, p. 173.

Van Oosterzee (Presbyterian): “This sprinkling, which appears to have first come generally into use in the thirteenth century, in place of the entire immersion of the body, in imitation of the previous baptism of the sick, has certainly the imperfection that the symbolical character of the act is expressed by it much less conspicuously than by

complete immersion and burial under water.”—*Christian Dogmatics*, p. 749.

Olshausen (Lutheran): “In this passage we are by no means to refer the baptism merely to their own resolutions, or see in it merely a figure in which the one-half of the ancient baptismal rite, the submersion, merely prefigures the death and burial of the old man; the second half, the emersion, the resurrection of the new man.”—*Com. on Rom.*

Philip Schaff (Presbyterian:) “All commentators of note (except Stuart and Hodge) expressly admit or take it for granted that in this verse, especially in *Sunetaphemen* and *egerthe*, the ancient prevailing mode of baptism by immersion and emersion is implied, as giving additional force to the idea of the going down of the old and the rising up of the new man.”—*Lange's Com. on Rom.*

[The foregoing quotations are from “Concise Comments,” by Everts.]

Surely a further extension of this list of authorities is not demanded. The consensus of opinion among critics as to the allusion of the passages of Scripture now under consideration is remarkable, and well calculated to arrest and hold the attention of those who desire to know the mind of the Lord as expressed in these passages. When learned and leading men of the most prominent and influential Pedobaptist churches in the world

admit that the custom of immersion prevailed in the days of the apostles, and that certain parts of the word of God refer to that custom, and that such passages cannot be understood unless this fact be borne in mind, thoughtful people who may be inquiring after the way of the Lord will certainly be slow to decide to the contrary. This consideration is rendered the more weighty by the fact that the custom thus admitted to have prevailed in the apostolic age is contrary to the present practice of the churches to which the scholars and critics who make the admission belong! Nothing but plain facts are calculated to influence men to recognize an important difference between their own practice and that of the apostles, in the observance of an ordinance of the gospel; and it is most creditable to the men whose recorded opinions are contained in the foregoing citations that they have candidly done so.

Perhaps it ought to be stated that at least one of the two men (Moses Stuart) who take a different view of these passages, did not deny the prevalence of immersion in the apostolic age. He expressly admitted that the custom did then prevail, but he did not think that Paul alludes to it in Rom. 6.

Now, if immersion *did* prevail at that time, and Paul *does* refer to it in these passages, I think it logically follows that nothing else was then known as baptism. Let us calmly consider the matter.

Paul's statement is unqualified as to the extent of its application to Christian people. "We were buried." If there had been people in the church at Rome who had not been buried in baptism, this statement would have been without significance to them, and Paul would certainly have made some explanation for their benefit. Paul could scarcely have known that all the Roman Christians had been immersed if any other practice had been in existence. He could not have taken it for granted that they had all been buried in their baptism, unless he knew that nothing but immersion was practiced. But this he did take for granted, as his statements clearly show. "Or are ye ignorant that *all* who were baptized into Christ Jesus were baptized into his death? We [*all*] were buried therefore," etc.

And not only does the apostle assume that the Christians in Rome had all been buried in baptism, but the assumption applies to all the disciples everywhere. The burial is expressly predicated of the Colossians, and the "we" includes Paul himself, and shows that he was speaking for Christians generally. He evidently did not know of any baptism that did not involve a burial, and if any such baptism had been in existence, he surely would have been aware of it. The Methodists sometimes immerse, but a Methodist writer could not, in allusion to that fact, say of all his brethren, "We were buried in baptism."

They generally sprinkle, but it can not be said of all of them, "We were sprinkled in baptism," for some of them were immersed. Paul's statements prove unity of practice at that time throughout the Christian world, and that in every baptism there was a burial. It seems to me that the apostle could have made these statements only on the hypothesis that "immersion is the only form of baptism taught by the Bible."

CHAPTER IX.

THE VOICE OF HISTORY.

THE practice of the apostles as regards baptism is simply a matter of history, and ought to be easily determined. One of the leading characteristics of the present century is its wonderful activity in searching out the historical facts of the past. The activity has invaded all departments of historical research and criticism, and neither the sacredness of beliefs nor the antiquity of practices has been a bar to its progress. It would be strange indeed if this remarkable inquisitiveness had not found out what was the apostolic practice in the administration of the important ordinance of baptism. Learned and painstaking men have investigated this question, and the results of their inquiries are before the world. All, therefore, that we have to do is to examine these results, and treat them as other results of historical investigation should be treated.

I first present the evidence contained in books written upon the life of Christ, which, though not strictly historical, are semi-historical, and treat plain matters of fact from a historical standpoint. When the title of a book is not appended to a

quotation, let it be understood that it is a "Life of Christ."

1. De Pressense (French Reformed): "So Jesus descended into the waters of the Jordan, and then the awful sign was given. . . If for ablutions he substituted immersion, it was the better to represent the gravity of the disease which was to be healed. . . Scarcely is he plunged in the waters of the stream, when a glorious vision completes the illumination of the Baptist."—Pp. 244, 250.

2. Ellicott (Episcopalian): "The forerunner descends with his Redeemer into the rapid waters of the now sacred river."—P. 110.

3. Weiss (Lutheran): "After confessing their sins, they went down, man by man, into the waters of Jordan, in order to emerge new-born, a people prepared for the Lord. The people were to seal their repentance by immersion in the Jordan, . . . an emblematical action, which, in the manner of the East, gives an outward representation of inward occurrences, and will be to the individual a constant recollection and reminder of the undertaken obligation. . . Jewish ablutions arrived at a ceremonial purity in the Levitical sense, and had nothing in common with the figurative act which portrayed through immersion the complete disappearance of the old nature, and by the emerging again, the beginning of a totally new life."—Vol. 1, pp. 307, 313.

4. Beyschlag (Lutheran): "In order to make this fundamental thought of his preaching still more evident and impressive, John created that symbolical rite to which he owes his name in the world's history. Those who with penitent spirits confessed their sins, promised reformation, and accepted his teaching, he dipped into the floods of Jordan as a sign and pledge that their old Adam should be buried in the purifying flood, and a new-born man come forth; that thus God, by his grace, would wash away their guilt, and grant them the power of a new life. Copied after the old Levitical washings, the baptism of John was still something new and peculiar, as it significantly differed from them because the immersion was entire, and performed but once."—P. 100.

5. Scrymgeour (Episcopalian): "He saw also that, in going down beneath the waters of Jordan, and then emerging from them, there would be presented an impressive symbol of the fact that he was now leaving ordinary earthly work behind him and entering on a new and higher life."—P. 17.

6. Edersheim (Episcopalian): "It was as if symbolically, in the words of St. Peter (1 Peter 3: 21), that baptism had been a flood, and he now emerged from it, . . . indicative of a new life. Here, at these waters, was the Kingdom into which Jesus had entered in the fulfillment of all righteousness; and from thence he emerged as its

heaven-designated, heaven-qualified, and heaven-proclaimed King.”—Vol. 1, p. 284.

7. Geikie (Episcopalian): “It was hence impossible to see a convert go down into a stream, travel-worn, and soiled with dust, and, after disappearing for a moment, emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart. It was no formal rite with John. . . Holy and pure before sinking under the waters, he must yet have risen from them with the light of a higher glory in his countenance. . . Past years had been buried in the waters of Jordan.”—Pp. 276, 413, 414.

8. Lange (Lutheran): “Baptism and the confession of sins were identical. But the moment of immersion was naturally not suited to allow the person immersed to utter a verbal confession of sins.”—Vol. 1, p. 356.

9. Renan (French Rationalist): “The fundamental rite which characterized the sect of John, and which gave him his name, has always had its center in Lower Chaldea, and there constitutes a religion which has been perpetuated in our day. That rite was baptism, or total immersion.”—P. 121.

10. Ewald (Lutheran): “All former modes of life and symbols did not suffice to furnish a proper initiation and seal. An entirely new symbol must be found for him, to become the actual beginning

and the plain expression of what he would found in Israel; potent enough to serve for the commencement and yet simple enough to be applied indifferently to all members of the nation. Every member of the nation must, with all sincerity, confess his sins before him who called him to repentance, and promise a new and better life; then, at the hand of him whose it was to make this sacred promise in God's stead, be immersed in the depths of the water, rise purified from the stain of his deeply repented sins to the new life which had already been explained to him in its meaning and duties. The immersion in the depths of the flowing waters, under the Baptist's hand, became the strong, visible and sensible token of the life-cleansing and spiritual regeneration of the race. It was with John something entirely new, just as creative as the thought itself, of which it became the answering expression and visible token. This was something which had never been before, the most striking mark of the mighty change of thought, totally new, which was to be brought about in Israel. Certainly he could choose no simpler and yet more expressive emblem of his successful effort."—P. 34.

Riggenback (Presbyterian) and Grimm (Lutheran) whose language is quoted in chapter VI., speak in the same strain. These twelve men made a special study of the life of Christ, carefully weighing every circumstance pertaining to his in-

teresting public career. This, of course led them to consider his baptism at the hands of John the Baptist, and to speak of the institution of baptism, which began with the ministry of John. These men had no education or predilections calculated to cause them to see immersion where it did not exist. If they were biased at all on the subject, it was in the other direction. And yet they speak of the immersion of people (including Christ) at the hands of John, just as if no question ever had been, or ever could be, raised about it! Is there no way of settling a plain, simple, historical question like this? The question must receive a negative answer, if this matter, in view of the researches of the twelve distinguished men whose conclusions have been presented, is not thoroughly and finally settled. Would anybody think of raising any sort of question about it if it were a matter of secular history? If the testimony of twelve such historians (or half as many) would be taken without hesitation, as regards any transaction in the life of Hannibal or Cæsar, or Pompey, what is there to justify a different course in this case?

Now, if Christ was immersed, is it not more than probable that those who were baptized under his Commission in the days of the apostles were also immersed? And if John immersed those who came to him for baptism, is it not a fair supposition that the apostles immersed those who turned

to the Lord under their ministry? Did the Lord teach one thing by example and a very different thing by precept? Is it supposable that the apostles understood that, in baptizing under the Commission, they were to do something altogether unlike what John did when he baptized the Savior? There is room for serious and earnest thought here.

Ten or eleven of these men have written since Horace Bushnell (Congregationalist) set himself up for a prophet in 1861, and uttered the following prophecy:

“It has been the mood of Christian learning in the generation past,—for the learned men have moods and phases, not to say fashions, like others in the less thoughtful conditions,—to make large concessions in the matter of baptism, both as regards the manner and the subjects. But a reaction is now begun, and it is my fixed conviction that it will not stop till the encouragement heretofore given to the Baptist opinions is quite taken away.”—*Christian Nurture*, p. 157.

Evidently the “reaction” has not yet reached England, Germany or France, and it is not likely to become very wide-spread so long as the facts remain as they now are.

The following quotation from the *Christian Mirror*, a Congregationalist paper, will show how the history of baptism is understood and taught in the College of Bangor, Me., a Congregationalist

institution: "Q.—What was the apostolic and primitive mode of baptism? A.—By immersion. Q.—Under what circumstances only was sprinkling allowed? A.—In cases of sickness. Q.—When was the practice of sprinkling and pouring generally introduced? A.—Not until the 14th century. Q.—For what reason was the change adopted? A.—As Christianity advanced and spread in colder latitudes, the severity of the weather made it impracticable to immerse."

Some adverse criticism upon such teaching prompted Prof. L. L. Paine, D. D., to write the following vindication:

"It may be honestly asked by some, Was immersion the primitive form of baptism, and, if so, what then? As to the question of fact, the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot even claim originality in teaching it in a Congregational Seminary. And we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediæval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity, is that the statements of the early fathers are so clear, and the light shed upon their statements from the early customs of the church is so conclusive, that no his-

torian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to do so. There are some historical questions concerning the early church on which the most learned writers disagree—for example, the question of infant baptism; but on this one of the early practice of immersion, the most distinguished antiquarians, such as Bingham, Augusti, Coleman, Smith, and historians, such as Mosheim, Geiseler, Hase, Milman, Schaff, Alzog (Catholic), hold a common language.”

Not long ago Dr. Maclaren, an English writer, commenting on the International Sunday-school Lesson in the *Sunday-School Times*, said that the Savior was immersed. It was urged by some that such teaching should not appear in the *Times*, and in the issue of Aug. 6, 1889, Dr. Trumbull, the editor, wrote as follows:

“Most Christian scholars of every denomination are agreed in finding the primitive meaning of the word baptize to be ‘to dip,’ or ‘to immerse.’ The sweep of scholarship in and out of the Baptist Church is in favor of immersion as a principal meaning of the word baptize. A very large portion of the scholars of the world agree with Dr. Maclaren that immersion was the mode of John’s baptism.”

The foregoing will do for a prelude to the testimony of those who have written histories of the Church or of baptism.

“The sacrament of baptism was administered in this century (the first), without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font.”—*Mosheim's Church History*, vol. 1, p. 46. *Maclaine's Translation*.

“The usual form of the act was immersion, as is plain from the original meaning of the Greek *baptizein* and *baptisma*; from the analogy of John's baptism in the Jordan; from the apostle's comparison of the sacred rite with the miraculous passage of the Red Sea; with the escape of the ark from the flood; with a cleansing and refreshing bath, and with burial and resurrection; finally, from the custom of the ancient church, which prevails in the East to this day. But sprinkling also, or copious pouring, was practiced at an early day with sick and dying persons, and probably with children and others, where total or partial immersion was impracticable.”—*History of the Christian Church*, by Philip Schaff, D. D., vol. 1, p. 122.

“The usual form of submersion at baptism, practiced by the Jews, was passed over to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of a new life.”—*Neander's Planting and Training of the Christian Church*, p. 161.

“Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or a grown man or woman, into the water. This is so plain and clear by an infinite number of passages, that, as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it; so also we ought to disown and show a dislike of the profane scoffs which some people give to the English anti-Pedobaptists merely for their use of dipping. It is one thing to maintain that that circumstance is not absolutely necessary to the essence of baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent; when it was in all probability the way by which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism.”—*Wall on Infant Baptism, vol. 1, p. 571.*

“We have only to go back six or eight hundred years, and immersion was the only mode, except in case of the few baptized on their beds when death was near. And with regard to such, it disqualified its recipient for holy orders in case he recovered. Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic, no case of baptism standing on record by any other mode for the first three hundred years, except the few cases of those baptized clinically, lying in bed. If any one practice of the early church is

clearly established, it is immersion.”—*Bishop Smith, quoted by Dr. Christian, p. 220.*

“That immersion was the ordinary mode of baptizing in the primitive church is unquestionable. Tertullian says ‘*ter mergitamur*’—we are thrice immersed; and St. Ambrose speaks of immersion in the name of each divine person. St. Cyrill, of Jerusalem, and St. Basil also mention the same usage. Immersion in the name of each divine person was, indeed, the ordinary mode of baptizing during as long as twelve centuries. The innovation of affusion, or pouring water on the baptized, afterward began in the Latin Church, and has become the general Western usage. In the Eastern Church baptism has always been by immersion, and, as a modern well-informed writer says, the Eastern Church has never ceased to protest against the innovation of the mode of baptizing of the Latin Church.”—*Dict. of Doct. and Hist. Theology, by J. H. Blount, M. A., F. S. A., p. 75.*

“But enough. ‘It is,’ says Augusti, ‘a thing made out,’ viz., the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no one usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man who examines the subject to deny this.”—*Stuart on Baptism, p. 149.*

“England lays less stress on its retention of what is undoubtedly the primitive, apostolical, and was

till the thirteenth century the universal mode of baptism in Christendom, which is still retained throughout the Eastern churches, and which is still in our own Church as positively enjoined in theory as it is universally neglected in practice, namely, the Oriental, strange, inconvenient, and, to us, almost barbarous practice of immersion.”—*Dean Stanley, in Macmillan's Magazine.*

“It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from the momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism, (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture.”—*Conybeare and Howson, Life and Epistles of St. Paul, vol. 1, p. 439.*

“The usual mode of performing the ceremony was by immersion. In the case of sick persons (*clinici*) the minister was allowed to baptize by pouring water upon the head or by sprinkling. In the early Church, ‘clinical baptism,’ as it was called, was only permitted in cases of necessity, but the practice of baptism by sprinkling gradually came in in spite of the opposition of councils

and hostile decrees.”—*Prof. T. M. Lindsay, in Enc. Brit., vol. 3, p. 351.*

“The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity.—(*Waddington, Ch. History, p. 27.*)—*Everts.*

“Baptism by immersion continued to be the prevailing practice of the church as late as the fourteenth century.”—(*Doellinger, Ch. History, p. 294.*)—*Same.*

“The orthodox Greek Church preserves the original custom, and baptizes by a real immersion (*untertauchen*) of the head, at least under the water. *Baptizein* means first, immersion, dipping; then washing and purifying, because this takes place generally by dipping into water.”—(*Hoefling, Sacrament der Taufe, vol. 1, pp. 31, 46.*)—*Same.*

“There is no doubt that the usual mode of administering baptism in the early church was by immersion, or plunging the whole body of the person baptized under water. An appeal to the numerous authorities by which this fact is attested, would be superfluous.”—(*Biddle, Christian Antiquities, p. 502.*)—*Same.*

“Baptism itself was originally administered by immersion.”—(*Guericke, Ant. of the Ch., p. 232.*)—*Same.*

“Baptism was performed by immersion in the sea or in other water.”—(*Thiersch, Ch. Hist., vol. 1, p. 271.*)—*Same.*

“Baptism took place by complete immersion (*untertauchen*).”—(*Kurtz, Ch. Hist., p. 41.*)—*Same.*

“As baptism is an immersion into the fellowship of Christ, it is, in fact, a baptizing into his death.”—(*Lechler, The Apostolic Age, p. 125.*)—*Same.*

“It only remains to be observed that baptism in the primitive church was evidently administered by immersion of the body in the water, a mode which added to the significance of the rite and gave a peculiar force to some of the allusions to it.”—(*Jacobs’ Polity of N. T., p. 258.*)—*Same.*

“Baptism, it is now generally agreed among scholars, was commonly by immersion.”—(*Prof. Fisher, of Yale, The Beginnings of Christianity, p. 565.*)—*Same.*

“Baptism was performed by immersion in the name of the Trinity.”—(*Trier, Church History, p. 56.*)—*Same.*

“Baptism then consists in ablution, or rather in immersion of the whole body in water. For, formerly, those who were baptized were accustomed to be immersed with the whole body in water.”—(*Philip Limborch, Christian Theology, Bk. V. ch. 67.*)—*Conant’s Baptizein, p. 155.*

“In the time of the apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel with the words which Christ had ordered; and, to express more fully his

change of character, generally assumed a new name. The immersion of the whole body was omitted only in the case of the sick who could not leave their beds. In this case sprinkling was substituted, which was called *clinic baptism*. The Greek Church, as well as the schismatics in the East, retained the custom of immersing the whole body; but the Western church adopted, in the thirteenth century, the mode of baptism by sprinkling, which has been continued by the Protestants, Baptists only excepted.—(*Edinburg Ency., Art. Baptism.*)—*Hinton's Hist. of Bap. p. 60.*

We now have before us the results of the labors of twenty scholarly men who studied this question and wrote upon it from the standpoint of history, not one of them being, practically, an immersionist. And so plain are the facts in the case that many of them introduce their conclusions with some such remark as, "It is needless to add," "It is a thing made out," "There is no doubt," "No matter of church history is clearer," "As is plain," "This is plain and clear," "That immersion was the ordinary mode is unquestionable," etc. Add to these writers the twelve who wrote "Lives of Christ," and we have thirty-two historians citing it as a well-established fact that immersion was the apostolic practice. Again, I ask with earnestness and emphasis, *Is there no way of settling a plain, historical question like this?*

A few quotations from the early writers of the church will close the historical argument :

Barnabas (born about A. D. 100): "Mark how He has described at once both the water and the cross. For these words imply, 'Blessed are they who, placing their trust in the cross, have gone down into the water.' This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear (of God) and trust in Jesus in our spirit."—*Ante-Nicene Fathers*, vol. 1, p. 144.

Justin Martyr (born about A. D. 114): "Then they are brought by us where there is water, and are regenerated in the same manner in which we are ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water, . . . in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed; . . . he who leads to the laver the person that is to be washed calling him by his name alone."—*Ibid*, p. 183.

Hermas Pastor (about A. D. 160): "I heard, sir, some teachers maintained that there is no other repentance than that which takes place when we descended into the water and received

the remission of our former sins.”—*Ibid.* vol. 21, p. 22.

Clement of Alexandria (born about A. D. 150): “We are washed from all our sins, and are no longer entangled in evil. This is the one grace of illumination, that our characters are not the same as before the washing.”—*Ibid.*, 217.

Tertullian (born about 145 A. D.): “To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel.”—*Ibid.* vol. 3, p. 94.

Hippolytus (born about A. D. 170): “Baptize me, John, in order that no one may despise baptism. I am baptized by thee, the servant, that no one among kings or dignitaries may scorn to be baptized by the hand of a poor priest. Suffer me to go down into the Jordan, in order that they may hear my Father’s testimony, and recognize the power of the Son.”—*Ibid.*, vol. 5, p. 236.

The similarity of expression in these quotations, to the New Testament style of describing baptism, is obvious. In speaking of baptism these writers, like the sacred penmen, talk about coming to water, or being brought to where water is, descending into the water, going down into the Jordan,

entering the water, being in the water, being washed, etc. In a foot-note to the passage quoted from Hermas, Bishop Coxe (Episcopalian), editor of the "Ante-Nicene Fathers," says: "Immersion continues to be the usage, then, even in the West, at this epoch." The following words from Cyprian (about A. D. 250) show what these ancient writers meant by wash: "You have asked also, dearest son, what I thought of those who obtain God's grace in sickness and weakness, whether they are to be accounted legitimate Christians, for they are not washed but sprinkled with the saving water."—*Ibid*, vol. 5, p. 400. This shows that, with the "Fathers," washing was immersion. And this also agrees with the style of the Scriptures: "Hearts sprinkled from an evil conscience, and bodies washed with pure water."—*Heb. 10: 22*. It requires immersion to suggest the idea of a washing of the body; and Cyprian makes washing and sprinkling antithetical. It was in Cyprian's time that sprinkling was introduced, as will be shown in a subsequent chapter.

CHAPTER X.

THE HISTORY OF AFFUSION.

IF it is a historical fact that John the Baptist and the primitive disciples of Christ practiced immersion, knowing no other "form of baptism," one ought to be able to prove, historically, that a change was made after the apostolic age, and to show with some definiteness when and under what circumstances the substitute was introduced. This task I now assume, and shall undertake to trace "baptism by affusion" from its rise through several centuries of its existence.

In the first place the fact of the change is admitted by eminent writers who represent churches in which affusion is practiced. Dr. Blount (Episcopalian) says: "The *innovation* of affusion, or pouring water on the baptized, *afterward began* in the Latin Church, and *has become* the general western usage." * Dr. Stuart (Congregationalist) says: "It will be seen from all this, that Christians began somewhat early to *deflect* from the *ancient* practice of immersing."—(*Christian Baptism*, p. 175.) Bishop Kenrick (Roman Catholic) says: "When religion had consummated her

* See Chapter IX.

triumphs over paganism in the various countries of Europe, the custom of Christians baptizing children being universal, ages passed away almost without an instance of the baptism of adults. Hence, the necessity of *receding from the mode of immersion* became still more frequent since the tender infant oftentimes could not be immersed without peril to its life. The cases thus multiplying, the more solemn method fell gradually into disuse, until it was, in most places, *entirely superseded*." *—(*Kenrick on Baptism, p. 172.*) On page 174 the Bishop endeavors to justify the change as follows: "The *change* of discipline which has taken place in regard to baptism should not surprise us; for, although the church is but the dispenser of the sacraments which her divine spouse instituted, she rightfully *exercises a discretionary power* as to the *manner* of their administration. . . . The power of binding and loosing, which she received from Christ, warrants this exercise of governing wisdom; that, the difference of times and places being considered, *condensation* may be used with regard to the *mode* of administering the sacraments without danger to their integrity."

Bishop Stillingfleet (Episcopalian): "*Rites and customs* apostolical are *altered*; therefore men do not think that apostolical practice doth bind. . . . Now let anyone consider but these few particulars . . . as *dipping* in baptism," etc.

* Italics mine in all these quotations.

(*Irenicum*, part II., chap. 61, p. 345). *Booth's Pedobaptism Examined*, Vol. 1, p. 192.

Bishop Bossuet (Roman Catholic): "But in order to be convinced of the gravity and constancy of the church in this decree, we need but remember that the Council of Constance, when they passed it, had found the custom of communicating under one kind established, beyond contradiction, many ages before. The case was much the same as that of baptism by immersion, as clearly grounded on Scripture as communion under both kinds could be, and which, nevertheless, *had been changed* into affusion, with as much ease and as little contradiction as communion under one kind was established, so that the same reason stood for retaining one as the other."—(*Varia Protest*, Vol. 2, p. 370.) *Immersion*, by Dr. Christian, p. 209.

Dr. Crystal (Episcopalian): "It is evident, 1. That if we *restore* immersion, we only restore what has been our theory, so far back as the history of the Anglican Church extends. We *correct* only a *late* and not primitive practice."—(*The Modes of Christian Baptism*, p. 213.—*Ibid*, p. 219.

Bishop Cœxe (Episcopalian): "I wish that all Christians would *restore the primitive practice*. I say this, though I believe the other to be valid—as in the case of clinic baptism in early Christian history."—*Ibid*, p. 222.

Bishop Burnett (Episcopalian): "The danger of

dipping in cold climates may be a very good reason for *changing* the form of baptism to *sprinkling*.—(*Exposition of XXXIX Art.*, p. 436.)—Hinton's History of Baptism, p. 193.

Dean Stanley (Episcopalian): "With the few exceptions just mentioned, the whole of the Western churches have now *substituted* for the ancient bath, the ceremony of sprinkling a few drops of water on the face. The reason of the *change* is obvious. . . . Not by any decree of Council or Parliament, but by the general consent of Christian liberty, this *great change* was effected. . . . There is no one who would now wish to go back to the *old practice*. It had, no doubt, the sanction of the Apostles and their Master. It had the sanction of the venerable Churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient Church (except in the rare case of death-beds or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatian. . . . But, speaking generally, the Christian civilized world has decided against it [immersion]. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no *greater change* has ever taken place in the outward form of Christian ceremony with such general agreement. It is a *greater change* even than that which the Roman Catholic Church has made in administering the sacrament

of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the *change* from immersion to *sprinkling* has set aside the larger part of apostolic language regarding baptism, and has *altered* the very meaning of the word."—*Baptism—What Is It?* pp. 60, 61.

Van Oosterzee (Dutch Reformed): "History teaches that baptism at a very early period *degenerated* from the primitive simplicity. It was originally administered by immersion."—(*Pract. Theology*, p. 419.)—Everts.

Dr. Johnson (Episcopalian): "As to the giving of bread only to the laity, he said, They [Catholics] may think that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience, and I think they are as well warranted to make this alteration, as we are to *substitute* sprinkling in the room of the ancient baptism."—(*Boswell's Life of Johnson*, Vol. VIII, p. 291.)—*Ibid.*

Augusti (Lutheran): "Baptism, according to etymology and usage, is dipping in or under, and the choice of the expression reveals an age when the *later* custom of sprinkling had not yet been introduced."—(*Archæology*, Vol. VII., pp. 5, 226.) *Ibid.*

Knapp (Lutheran): "Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the Apostolic church, and so even John

baptized, and immersion remained common for a long time after; except that in the *third century*, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Still, some would not acknowledge this to be true baptism, and controversy arose concerning it, *so unheard of* was it at *that time* to baptize by simple affusion.”—(*Theology*, p. 486.)—*Ibid.*

Luthardt (Lutheran): “Pouring (*baptisma clinicorum*) was *first* used in the third century.”—(*Dogmatik*, p. 265.)—*Ibid.*

Rosenmueller (Lutheran): “The learned rightly think that, on account of the mystical meaning of baptism, the rite of immersion ought to have been *retained* in the Christian Church.”—*Ibid.*

Kimmel (Lutheran): “The *changed* rite—the Greek Church has preserved immersion—makes the language of Paul obscure.”—*Ibid.*

Du Fresne: “From the custom of baptizing by pouring or sprinkling *the sick*, who could not be immersed (which is properly baptism), was *introduced* the custom which *now* prevails in the Western church.”—(*Latin Glossary on Clinici.*)—*Ibid.*

Haydock (Roman Catholic): “The church, which cannot change the least article of faith, is not so tied up in matters of discipline and ceremony. Not only the Catholic Church, but also the pretended reformed churches, *have altered* the primitive custom in giving the sacrament of baptism, and *now* allow of baptism by sprinkling and pour-

ing water upon the person baptized ; nay, many of their ministers do it now-a-days by filliping a wet finger and thumb over the child's head, which it is hard enough to call a baptizing in any sense."—(Note in Douay Bible, on Matt. 3: 6.)—*Christian's Immersion*, p. 210.

Charles Wheatly (Episcopalian): "However, except upon extraordinary occasions, baptism was seldom, or *perhaps never*, administered for the *first four centuries* but by immersion or dipping. Nor is aspersion or sprinkling ordinarily used, to this day, in any country that was *never subject to the Pope*."—(*Book of Common Prayer*, London, 1885, p. 343.)—*Ibid*, p. 217.

The preceding quotations are from nineteen distinguished Pedobaptist writers (Catholic and Protestant) who, expressly or by implication, admit that the original form of baptism was immersion, and that it had been *changed*. Several of these writers mention the third century as the time when the change was made. Let us now see what light history throws upon this question.

The document that demands our first attention at this point is "The Teaching of the Twelve Apostles." This document created quite a sensation in the religious world when it was published by its discoverer a few years ago. The sensation was due, in considerable part, to the chapter on baptism (the seventh), which I give entire, as translated by Dr. Schaff:

“Now, concerning baptism, baptize thus : Having first taught all these things, baptize ye unto the name of the Father, and of the Son, and of the Holy Ghost, in living water. And if thou hast not living water, baptize into other water ; and if thou canst not in cold, then in warm (water). But if thou hast neither, pour (water) thrice upon the head into the name of the Father, and of the Son, and of the Holy Ghost. But before baptism let the baptizer and the baptized fast, and any others who can ; but thou shalt command the baptized to fast for one or two days before.”—*Schaff's Didache, p. 184, et. seq.*

In this notable document immersion is presented as a rule to be followed in all possible cases. Dr. Schaff says : “Immersion must be meant, otherwise there would be no difference between the first mode and the last, which is aspersion or pouring. Besides it is the proper meaning of the Greek word here used.”—*Ibid, p. 32.*

“The Greek word here used” is *baptizo*—the same that is used in the New Testament ! It is noteworthy, too, that when the author of this document wanted to indicate something different from immersion he selected another word. “Pour (*ekcheon*) water thrice upon the head.” He does not say, If you cannot baptize into water, baptize by pouring ! A Greek never thought in language like that. In effect he said, If you cannot baptize, *do something else—pour water !* Dr. Schaff says :

“The aspersion of the head was the nearest substitute for total immersion (baptism—B.), since the head is the chief part of man.”—*Ibid*, p. 33.

This brings us to the first extant record of any approval of substituting affusion for baptism. On this point Dr. Schaff says: “The first instance of baptism by pouring or aspersion, and that without the least doubt of its validity.”—*Ibid*, p. 186. But even this is not an instance in the sense of a recorded example. It is simply the opinion of an unknown writer of an unknown date, that under given circumstances, putting baptism out of the question, pouring might be substituted! Although the author and date of this document are unknown, the learned are agreed in giving it an honorable place among the early post-apostolic writings. Its date has to be determined largely by methods that belong to the “Higher Criticism.”

The first actual recorded case of substituting affusion for immersion is mentioned by Dr. Wall as follows: “On the other side, the anti-pedobaptists will be as unfair in their turn, if they do not grant that in the case of sickness, weakness, haste, want of quantity of water, or such like extraordinary occasions, baptism by affusion of water on the face was by the ancients counted sufficient baptism. I shall, out of the many proofs for it, produce two or three of the *most ancient*.*

* Italics mine.

“Anno Dom. 251, Novatian was by one party of the clergy and people of Rome chosen bishop of that church, in a schismatical way, and in opposition to Cornelius, who had been before chosen by the major part, and was already ordained. Cornelius does, in a letter to Fabius, Bishop of Antioch, vindicate his right; and shows that Novatian came not canonically to his orders of priesthood; much less was he capable of being chosen bishop: for that all the clergy, and a great many of the laity, were against his being ordained presbyter, because it was not lawful (they said) for any one that had been baptized in his bed in time of sickness (*ton en kline dia noson perichuthenta*), as he had been, to be admitted to any office of the clergy.”—*Wall on Infant Baptism, Vol. I, pp. 571, 572.*

This “most ancient” case gives us a tangible beginning in the history of affusion. Keeping within the facts of history we must say that it began about the middle of the third century, and that its first use was in case of people supposed to be too sick to endure immersion. That its introduction created a sensation and gave rise to controversy, is quite manifest, and it was evidently the purpose of the author of the *Didache* to quiet the minds of the people on the subject, in giving it as his judgment that pouring would do. In A. D. 255, Magnus wrote to Cyprian asking the latter’s opinion as to the validity of “baptism by

affusion" in the time of sickness, and Cyprian replied that in his opinion such baptism, "when need requires," is sufficient.* This all goes to show that affusion for baptism was then something new in the Church, and that the minds of the people were not at rest respecting it.

The ground upon which Cyprian based his opinion in favor of affusion in exceptional cases is suggestive. He makes no appeal to the law of baptism as contained in the New Testament, nor does he plead any apostolic practice. He relies upon passages in the Old Testament which speak of sprinkling in the process of ceremonial cleansing, but have no reference to Christian baptism whatever! How easily and appropriately he could have urged the authority of the commission, or of apostolic precedent, if it had been even imagined that affusion had any sanction in either. "This finally," says Cyprian, "in very fact also we experience, that those who are baptized by *urgent necessity in sickness*, and obtain grace, are free from the unclean spirit," † etc.

It is a historical fact that "baptism by affusion" originated in the third century on the ground of urgent necessity in sickness. Beginning then and thus it held its place on the same ground for a number of years, and then began to be practiced

* See *Wall on Infant Baptism*, Vol. I., p. 572, *et seq.*

† For an account of this matter see *Ante-Nicene Fathers*, Vol. V., p. 397.

on account of "scarcity of water." Bonner, in his History of the Popes, says, "Baptism by immersion was undoubtedly the apostolic practice, and was never dispensed with by the church except in cases of sickness, or when a sufficient quantity of water could not be had. In both these cases baptism by aspersion or sprinkling was allowed, but in no other."—*Booth's Pedobaptism Examined*, Vol. I., p. 176.

How the exception became the rule is related by Dr. Schaff thus: "The question now arises, when and how came the mode of pouring and sprinkling to take the place of immersion and emersion as a rule? The change was gradual and confined to the Western churches. The Roman Church, as we have seen, backed by the authority of Thomas Aquinas, the Angelic Doctor, took the lead in the thirteenth century, yet so as to retain in her rituals the form of immersion as the older and better mode. The practice prevailed over the theory, and the exception became the rule."—*Didache*, p. 51.

The following statements by prominent Roman Catholic writers are interesting and appropriate:

Cardinal Gibbons: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than

baptism by immersion.”—(*Faith of our Fathers*, p. 275.)—Immersion, by Dr. Christian, p. 208.

Brenner: “Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water, and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question and even prohibited.”—(*Augusti Denkwurd*, VII., p. 68.)—*Ibid*.

Mattes: “In regard to the ablution (in baptism) the present practice of the Latin Church differs altogether from that of the ancient Church. We are accustomed to perform the ablution by sprinkling or by pouring water; but the apostles performed it by immersion, and this mode of baptism was the general practice until far into the middle ages.”—(*Kirchen Lexicon*, art. *Taufen of Wetzer and Welte*.)—*Ibid*.

Other authorities might be quoted, but it seems to me to be fully established as a matter of history, that baptism, in the days of the apostles, was immersion; and that affusion was introduced in the third century on the plea of “urgent necessity” in sickness, and that immersion continued to be the rule, and affusion the exception, until the thirteenth century.

THE POINT CONCEDED.

1. Calvin (Presbyterian): “But whether the person who is baptized be wholly immersed, and

whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance. Churches ought to be left at liberty in this respect, to act according to the difference of countries. The very word *baptize*, however, signifies immerse, and it is certain that immersion was the practice of the ancient church.”—*Institutes*, Vol. III., p. 343.*

2. Ebrard (Presbyterian): “The immersion in holy baptism is commonly received as a symbol of mere cleansing, a right thorough ablution, as it were. That may be convenient in order to justify its substitute, aspersion, but it is wrong.”—*Theology*, Vol., III, sec. 462, Rem. 1.*

3. Clement (Presbyterian): “Luther and Calvin give the preference to immersion, and it is certain that, as a symbol, this form addresses the senses in a manner much more striking than sprinkling does. It cannot be denied that a few drops of water spread on the forehead of a person represent very imperfectly the cleansing of the entire person. The necessity we are under of entering into many explanations to make the signification of this rite plain, does not accord at all with the idea of a sacrament, which ought to speak itself, represent spiritual things vividly in a way to make a lasting impression. It is beyond doubt that immersion was the primitive and ordinary

* Concise Comment on Baptism.

form of baptism. This appears less, however, from the signification of the word than from the usage of the primitive church.”—*Sur le Baptême*, pp. 220, 222.*

4. Beza (Presbyterian): “Christ commanded us to be baptized, by which word it is certain immersion is signified. To be baptized in water signifies no other than to be immersed in water, which is the external ceremony of baptism.”—*Immersion by Dr. Christian*, p. 223.

5. Zwingle (Presbyterian): “When ye were immersed into the water of baptism, ye were engrafted into the death of Christ, that is, the immersion of your body into water was a sign that ye ought to be engrafted into Christ and his death, that as Christ died and was buried, ye also may be dead to the flesh and the old man, that is, to yourselves.”—(*Com. Rom. 6 : 3.*)—*Ibid.*

6. Turretin (Presbyterian): “For as in baptism when performed in the primitive manner, by immersion and emersion, descending into the water and again going out of it, of which descent and ascent we have an example in the eunuch, Acts 8 : 38, 39 ; yea, and what is more, as by this rite, when persons are immersed in water they are overwhelmed and, as it were, buried, and in a manner buried together with Christ, and again they emerge, seem to be raised out of the grave and are said to be

* Concise Comment on Baptism.

risen again with Christ.”—(*Works*, Vol. III., p. 326.)—*Ibid*, p. 228.

7. Richard Baxter (Presbyterian): “It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles’ time the baptized were dipped over head in water, and this signified their profession, both of believing the burial and resurrection of Christ and of their own renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expounded in the forecited text of Col. and Rom. And though (as before said) we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it.”—(*Dis. Right to Sac.*, p. 70.)—*Ibid*, p. 228.

8. Dr. George Campbell (Presbyterian): “I have heard of a disputant of this stamp, in defiance of *etymology* and *use*, who maintained that the word rendered in the New Testament baptize means more properly to sprinkle than to plunge; and in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend, and though, in respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better, yet a candid mind will disdain

to take the help of a falsehood even in the support of truth.”—(*Lec. on Pul. El. pp. 294, 295.*)—*Ibid*, p. 230.

9. Prof. Kennedy (Episcopalian): “That *baptizo* and its root word *bapto*, both of them, generally mean to dip, to immerse, is true; and upon this truth in part, in part upon the fact that our Lord and others, when baptized in the river Jordan, did go down unto the water, and so were immersed, the Christian sect, commonly called Baptists, found their practice of immersion.”—*Ibid*, p. 216.

10. Dean Goulburn (Episcopalian): “There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown or regarded as an exceptional, almost a monstrous case.”—(*Quarterly Review, June, 1854.*)—*Concise Comments*.

11. Oswald (Episcopalian): “Etymologically, the word leads to the ritual of baptism as it was observed in the Latin Church for twelve centuries, namely, by immersion.”—(*The Holy Sacrament, p. 292.*)—*Ibid*.

12. Fritzsche (Lutheran): “With infant baptism, still another change in the outward form of baptism was introduced, that of sprinkling with water instead of the former practice of immersion.”—(*Bib. Theol. Vol. III., p. 507.*)—*Ibid*.

13. Schmucker (Lutheran): "The disciples of our Lord could understand his command in no other manner than as enjoining immersion; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism of the disciples of Jesus, were performed by dipping the subject in cold water. It is certainly to be lamented that Luther was not able to accomplish his wish with regard to the translation of immersion in baptism as he had done in the restoration of wine in the Eucharist. Luther and some late theologians have thought that the aspersion destroys the force of some passages of the New Testament."—(*Bib. Theol.*, Vol. II., p. 290.)—*Ibid.*

14. Rothe (Lutheran): "The form of complete immersion of the candidate, we find always observed in the days of the apostles, and in the whole early church."—(*Dogmatik*, Vol. II., p. 308.)—*Ibid.*

15. Lippert (Lutheran): "From the word used, there can be no doubt that not wetting with water, but immersion was the chief thing."—(*Das Christenthum.*)—*Ibid.*

16. Funke (Lutheran): "Baptism signifies, without doubt, not sprinkling, but immersion in deep, pure, and if possible in flowing water, and we should never forget its original symbolism."—(*Welt des Glaubens*, p. 292.)—*Ibid.*

17. Kuinoel (Lutheran): "An abundance of water, so much that the human body could easily

be immersed in it, according to the mode of baptism then practiced. *Hudata* does not signify many streams, but an abundance of water, as in Rev. 1 : 15 and other places.”—(*Com. on John 3 : 23.*)—*Ibid.*

18. Plumptre (Episcopalian): “They went down both into the water. The Greek preposition might mean simply to the water; but the universality of immersion in the practice of the early church supports the English version.”—(*Com. on Acts 8 : 39.*)—*Ibid.*

19. Stolz (Lutheran): “The original manner of baptizing by immersion was a beautiful picture of the fact that the former corrupt conversation had been abandoned and that a new life had been begun.”—(*Com. on Rom. 6 : 3, 4.*)—*Ibid.*

20. Nitzsch (Lutheran): “We must remember that in the ancient church baptism took place by entire immersion in water.”—(*Com. on Col. 2 : 12.*)—*Ibid.*

21. Kloepper: “If Paul speaks of his readers as buried with Christ in baptism, it must first of all be remembered, in order to understand this remark, that in the apostolic age baptism was performed by complete immersion of the candidate.”—(*Com. on Col. 2 : 12.*)—*Ibid.*

22. Augusti (Lutheran): “The word baptism, according to etymology and usage, signifies to immerse, submerge; and the choice of the expression betrays an age in which the custom of

sprinkling had not been introduced.”—*Ibid.*

23. Schaff (Presbyterian): “Respecting the form of baptism, therefore, the impartial historian is compelled, by exegesis and history, substantially to yield the point to the Baptists, as is done in fact (perhaps somewhat too decidedly and without due regard to the arguments just stated for the other practice), by most German scholars.”—(*Hist. Apos. Ch. first ed., p. 570.*)—*Ibid.*

24. Thos. Monk Mason (Episcopalian): “The baptism of John and Christian baptism were administered by immersion or plunging the body under water; both of them were rites of initiation, or consecration to the service of God; and both are alike typical of the same effects, namely, of a death or burial and a resurrection; the former aptly represented by the submersion,” &c.—(*Vexed Questions, p. 171.*)—*Ibid.*

25. Dr. Bennet (Methodist): “The customary mode was used by the apostles in the baptism of the first converts. They were familiar with the baptism of John’s disciples and of the Jewish proselytes. This was ordinarily by dipping or immersion. This is indicated not only by the general signification of the words used in describing the rite, but the earliest testimony of the documents which have been preserved gives preference to this mode.”—(*Chris. Arch. p. 396.*)—*Immersion, p. 239.*

CHAPTER XI.

ANCIENT TRANSLATIONS.

IN view of present facilities for studying the Greek language, in which the New Testament was originally written, no very great importance attaches to old versions. Still, there is some satisfaction in knowing how the subject we are investigating was understood by scholars who made and people who read the most ancient translations of the Scriptures.

Prof. Gotch, of Trinity College, Dublin, after a careful, learned, and exhaustive examination of this question, sums up the result as follows :

“1. With regard to the ancient versions, in all of them, with three exceptions, (viz., the Latin, from the third century, and the Sahidic and Bas-muric), the word *baptizo* is translated by words purely native; and the three excepted versions adopted the Greek word, not by way of transference, but in consequence of the term having become current language.

“Of native words employed, the Syriac, Arabic, Coptic, Armenian, Gothic, and earliest Latin, all signify to *immerse*; the Anglo-Saxon, both to *immerse* and to *cleanse*; the Persic, to *wash*; and the Slavonic, to *cross*. The meaning of the word

adopted from the Greek, in Sahidic, Basmuric, and Latin, being also to *immerse*.

"2. With regard to the modern versions examined, the eastern generally adhere to the ancient eastern versions, and translate by words signifying to *immerse*. Most of the Gothic dialects, viz., the German, Swedish, Dutch, Danish, etc., employ altered forms of the Gothic word signifying to dip. The Slavonic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word *baptizo*; though, with respect to the English, the words *wash* and *christen* were formerly used as well as *baptize*."—*Louisville Debate*, p. 690.

Dr. Gotch presents in tabular form the results of his examination of thirty-eight versions ranging in date from the second century to the nineteenth, inclusive; giving the name of each version, its date, the word employed to translate *baptizo*, and the English equivalent. Among the English equivalents *immerse* occurs eleven times, *wash* once, *cross* seven times, *dip* six times, *cleanse* twice, and *bathe* once. Two very significant facts are thus brought to light; (1) that in no version of the Scriptures, ancient or modern, whether made by Baptist or Pedobaptist, Catholic or Protestant, is a word used to translate *baptizo* which means to sprinkle or pour; and (2) that in no version is a word used which is inconsistent with immersion. This state of the case is worthy of careful and

serious thought. Some of these translations were made near the apostolic age, and their authors were guided not only by their knowledge of language, but also by the apostolic practice which was still in vogue; and we have learned from the testimony of history that said practice was immersion.

As the oldest version of the Bible (both Testaments) is the Peshito Syriac, it is not out of place to make a careful examination of the word which it employs to translate *baptizo*. This word is *amad*, and is defined in lexicons as follows:

Castell's Lexicon Heptaglotton: "*Ablutus est, baptizatus est, Aph immersit*,"—to wash, to baptize, to immerse.

Schindler's Lexicon Pentaglotton: "*Baptizatus, in aquam immersus, tinctus lotus fuit*,"—to baptize, to plunge into water, to dip, to wash.

Schaaf's Syriac Lexicon: "*Abluit se, ablutus, intinctus, immersus in aquam, baptizatus est*,"* to wash one's self, to dip, to plunge into water, to baptize.

Kirschii Chrestom Syr.: "*Mersus, immersus est; mersit, immersit se*"†—to merse, to immerse; to merse, to immerse one's self.

But Dr. Christian, in his "Immersion, the Act of Christian Baptism," has given the very latest results of the best modern oriental scholarship, as

* As quoted by Rice in *C. & R. Debate*, p. 125.

† *Conant's Baptizein*, p. 144.

to the meaning of this word. Dr. C. H. Toy, Professor of Oriental Literature in Harvard University ; Dr. Gottheil, of Columbia College, New York ; Dr. R. Payne Smith, Dean of Canterbury ; and editor of the greatest Syriac lexicon now extant, and Prof. Noldeke, of Strasburg, Germany, stand in the front rank of oriental scholars. In response to inquiries, these distinguished and learned men wrote to Dr. Christian the following letters :

“CAMBRIDGE, MASS., Jan. 29, 1891.

“DEAR SIR:—Your inquiry of the 24th has been received. My conclusion was [in a work on *amad*] that the term *amad* in Syriac, signifies ‘to be dipped.’ In addition to the authorities there quoted, I can now cite the great ‘Thesaurus Syriacus,’ edited by Payne Smith, with the co-operation of many scholars: in this most recent publication (which appeared last year) *amad* is defined as—‘*descendit, mersus est, baptizatus est*’—[to descend, to immerse, to baptize.—B.]

“Yours truly,

“C. H. TOY.”

“COLUMBIA COLLEGE, March 21, 1890.

“MY DEAR SIR:—1. The Syriac word you refer to, *amad*, means really to go down, decline, immerse one’s self, (e. g., the day declines).

“2. It is used in the sense of *baptizein* continually in the New Testament.

“3. It is from the Arabic *glamada*, ‘to put a thing within something else; (e. g., a sword in its sheath). Believe me very truly yours,

“RICHARD GOTTHEIL.”

“DEANERY, CANTERBURY, March 20, 1891.

“DEAR SIR:—The strict meaning of *amad* is to go down, descend. It is used of the sun’s setting, etc., and secondly to go down into a brook, river, etc., to wash. The word for baptism is the Aphel or causative form, literally *to cause to descend, immerse, dip, either totally or partially*. In this sense the verb is used in the Syriac New Testament and in all ecclesiastical writers, for baptize. It answers to the Greek *baptizein* in the sense of washing one’s self. The Aphel is seldom used in any other sense than that of baptism; but it is used of dipping a bell into water, but possibly as a sort of religious ceremony.

“Believe me, very truly yours,

“R. PAYNE SMITH.”

“STRASBURG, GERMANY, Feb. 17, 1891.

“DEAR SIR:—*Amad* signifies, as is declared with entire correctness by Payne Smith, primarily *to draw down, to go under, to immerse one’s self*. In the New Testament it is used with entire regularity for *baptizesthai*, and always in the passive sense; therefore, it is connected with the Syriac *men-von-hupo*.—(Matt. 3: 13). By all Syrians it

is the regular word for being baptized. The Christian inhabitants of Palestine, who spoke another dialect, have a different word, *Atbal*; which word is also found in use among the Mandæans, a peculiar sect in Babylonia, which took its origin in part only from Christianity. This word, however, signifies immerse (*ein tauchen*).

“I am inclined to believe that John and Jesus, as residents of Palestine, used the word *etbal* or *tabal* for baptize, and that the word *amad*, which extended from Edessa all over Syria, was employed to set forth Christian opposition against the usage of the Jewish Christian party. That, however, is nothing more than a supposition. I would remark, in addition, that baptize in the active voice is expressed by the causative *amad*. The Jewish word for the baptismal bath is *Hetbil*.

“Very respectfully,

“TH. NOLDEKE.”

Thus we see that the oldest extant version of the Scriptures, made in the second century, not more than one or two generations after the apostles, translates *baptizo* by a word that distinctly means to immerse. It may also mean to wash, just as immerse may mean to wash, when the result, rather than the act is considered. What is true of *amad* is equally true of words used in other ancient translations to translate *baptizo*. They all mean immerse, as is shown by Prof. Gotch; and

thus these translations stand in line with all other testimony on this question. The Greek, Hebrew, Syriac, Arabic, Coptic, and Ethiopic languages all bear testimony that baptism is immersion.

CHAPTER XII.

OBJECTIONS CONSIDERED.

DR. PHILIP SCHAFF (Presbyterian) says that affusion has but two grounds of defense, and these he presents as follows :

“The Pedobaptists are sustained by antiquity on the subject of Infant Baptism,* but as regards the mode they can only plead the exceptional use, which they have turned into the rule. They defend their position, first, by assuming that the terms *baptize* and *baptism* have in Hellenistic Greek a wider meaning than in classical Greek, so as to include the idea of washing or affusion; secondly, by the general principle that the genius of Christianity in matters of form and ceremony allows freedom and adaptation to varied conditions, and that similar changes have taken place in the mode of celebrating the Lord’s Supper. Water is necessary in Baptism, but the quality and quantity of water, and the mode of its application are unessential. Other arguments are incon-

*It is certainly to be regretted that Dr. Schaff does not give the date of the antiquity that sustains Infant Baptism. The *Didache* does not mention the practice, and so describes baptism as to exclude infants from the ceremony; and no extant document written before the third century mentions it.

clusive and should be abandoned.”—*Didache*, pp. 54, 55.

The second ground upon which Pedobaptists, according to the eminent and learned author just quoted, defend their practice of affusion, has no claims upon this argument, for the reason that the judges who are to pass upon it are not called upon to express an opinion as to the allowability of changing the form of baptism to suit circumstances. They are simply to decide whether, in view of this argument, the Bible teaches any other form of baptism than that of immersion, as a matter of fact.

The only remaining source to which affusion can look for support is confessedly an assumption. “By *assuming* that the terms baptize and baptism have in Hellenistic Greek a wider meaning than in classical Greek, so as to include the idea of washing and affusion.” Now, let us consider this widening process carefully. Did the Hellenists, in opening and enlarging this word so as to let the smaller idea of affusion in, make an aperture in it big enough to let the larger idea of immersion out? If they did, they widened by narrowing! The Hellenists undoubtedly widened the meaning of the word, but they widened it by addition and not by subtraction. They imported into the word a religious idea so as to make it express the purpose for which the act indicated by the proper meaning of the word was performed. But this

imported religious signification was in addition to, and not to the exclusion of, the word's inherent meaning. The word was enriched by the reception of a new idea, and not impoverished by the loss of its own meaning.

If the Hellenistic Greeks desired to use a word having the general meaning of washing and affusion, why should they have neglected such words as *louo*, *katharizo*, and several others, that have this general meaning, and laid hands on a word upon which they would have to impose an idea essentially different from the one it had hitherto always had? The assumption is unreasonable, and has no support in either fact or philology.

But we must now examine those instances of the use of the word that are supposed to favor this strange hypothesis.

1. "And the attendants of Holofernes brought her into the tent, and she slept until midnight. And she arose at the morning watch, and sent to Holofernes, saying: Let my Lord give command, to allow thy handmaid to go forth for prayer; and Holofernes commanded the bodyguards not to hinder her. And she remained in the camp three days; and went forth by night into the valley of Bethulia, and *baptized* herself in the camp at the fountain. And when she came up, she besought the Lord God of Israel to direct her way for the raising up of the sons of his people. And entering in pure, she remained in the tent, till one

brought her food at evening.”—(Judith, ch. 12: 5-9.)

The ground upon which it is supposed that this baptism was not immersion, is the fact that the woman baptized herself in the camp, and, by hypothesis, in the presence of soldiers who were guarding the fountain. This hypothesis is the merest assumption, for there is not a word in the record to that effect. If it were anywhere stated or necessarily implied that she baptized herself in the presence of soldiers, there would be considerable difficulty in the way of taking the word in its usual sense here. But nothing of the kind is said or implied, and this imaginary difficulty proves entirely too much, for whatever may have been the mode of that ablution, it is perfectly manifest that it was a thorough and complete washing of the entire body, such as required the disrobement of the lady. This certainly did not occur in the presence of soldiers. All the circumstances show that the woman sought retirement and concealment, and that she was seen in the transaction by her maid only. Why did she seek this baptism under cover of the darkness of night. If she had been going to sprinkle or pour a little water upon her hands or feet or head in the presence of soldiers, she could have done that in daylight as well as by night, and reason suggests that she would have done it. But if this was the nature of the transaction, why in reason's name

should she have left her tent at all? She had a maid to wait upon her, she had water vessels at her command, and the springs were not far away, and she could have taken an ordinary sponge-bath without leaving the cover of her own tent, and no doubt she would have done so, but for the fact that she was going to *baptize* herself.

This history is very brief and its facts are quite meagre, and it does not afford a shadow of proof against immersion; but let us take pains to learn all we can from the record as to the location of this place of prayer and baptism. She went forth into the "valley of Bethulia and baptized herself." The word here rendered "valley" is *pharanx*. The word for the valley in which the soldiers of Holofernes were camped is *aulon*, which is used twice in the seventh chapter. Judith's valley is indicated three times in the narrative by *pharanx*. These words are defined by Liddell and Scott thus: "*Aulon*: Any hollow between hills or banks." "*Pharanx*: A cleft or chasm, esp. in a mountain side, a ravine, gully." This gives us the key to the situation. The *aulon* was the extended space between hills, in which the military camp was pitched; the *pharanx* was a ravine putting into the large valley, and was a place that would furnish all necessary facilities and privacy for an immersion at night.

This is all confirmed by the account of Judith's escape from the camp after killing Holofernes.

“And she thrust it [the head of Holofernes] into her sack of provisions, and the two came out together according to their custom; and having passed through the camp, *they went round that ravine*, and went up the hill of Bethulia, and came to the gates therof.”—(Ch. 13: 10.)

This shows that while the ravine of prayer and baptism may have been in the camp in a very general sense, a large region of territory being regarded as camping ground, it was really beyond the limits of the camp proper. Holofernes had instructed the guards to allow Judith to pass to and fro at will. She knew where “that ravine” was, that it was a secluded spot, and that she could escape with the head of Holofernes by that route unobserved. All the circumstances, instead of militating against the idea of immersion, strongly favor it, and when to this is added the requirements of the meaning of the word, the claims of immersion are invulnerable.

2. “*Baptizing* himself from a dead body, and touching it again, what is he profited by his bath” (*loutron*).—(Eccle. 34: 25.)

I am utterly unable to see how this passage can be used against immersion, unless it be by the baldest assumption. Surely there is nothing incongruous in the idea of one purifying himself from ceremonial defilement, contracted by touching a dead body, through immersion; for the law regarding such cases required that a person thus defiled

should on the seventh day “wash his clothes, and *bathe himself in water.*” This is an example of a real widening of the meaning of *baptizo* so as to cause it to express, not only its own proper meaning, but in *addition* to that, the idea of purification. If it be suggested that the baptism here alludes to the sprinkling prescribed in the law of purification, the reply is that this is impossible, for the obvious reason that the baptism was performed by the defiled party himself, while the sprinklings were performed by a clean person. This consideration alone excludes the affusions from the baptism, and shows that the passage under investigation lends no countenance to the idea of widening the meaning of the word by putting sprinkle in and taking immerse out! It was a bath, a washing of the whole body, and what could be more appropriate than to do this by immersion? “And he shall bathe his flesh in water,” “he shall bathe all his flesh in water,” etc., are expressions of frequent occurrence in connection with the ceremony of purification. All this shows that immersion finds no difficulty in this passage, except what has been imported into it by assumption.

3. “For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; and when they come from the market-place, except they wash (baptize) themselves, they eat not, and many other things

there be, which they have received to hold, washings (baptisms) of cups, and pots, and brazen vessels." (Mark 7: 3, 4.)

"Now as he spake, a Pharisee asketh him to dine with him; and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed (baptized) before dinner." (Luke 11: 37, 38.)

These passages are supposed by some to favor the assumption that *baptizo* has a "wider" meaning in Hellenistic Greek (the Greek of the N. T.) than in any other Greek. Let us fairly and candidly examine the grounds upon which this assumption rests.

(a) It will be noticed that one of the main supports of this assumption has disappeared from the text. Modern textual critics have, with striking oneness of sentiment, decided that *klinon*, the word for "tables" or "couches," is an interpolation, and while it would be easy to show that no difficulty would attend the immersion of such "couches" as the Jews used at their meals, and that they did actually immerse them, it is useless to spend time upon a spurious reading. Of course there is no trouble as to the immersion of "cups, and pots, and brazen vessels." The law is very plain about that: "Whatsoever vessel it be . . . it must be put into water."* The ceremonial law abounds in instructions that involve immersion:

* Leviticus 11: 32.

“And all that abideth not the fire ye shall make to go through the water.”* No doubt reference is made to these ceremonial immersions in the “divers washings” (baptisms) of Heb. 9:10. It may not be amiss to merely mention the fact that the word rendered washings (*baptismos*) is not the word that designates the Christian ordinance. That word is *baptisma*, and its first appearance in Greek literature is in the New Testament.

(b) But some writers think that the Jews could not have immersed themselves when they came from the market-place. Just where the insuperable difficulty lies has never been definitely pointed out, and there is at least a possibility that it is a mere assumption. Several considerations are involved in this question. In the first place the matter of textual criticism is concerned. In some valuable manuscripts, including the Sinaitic and the Vatican, the reading is *rantizo* and not *baptizo*. This reading is adopted by Westcott and Hort. According to this reading there was no baptism in the transaction. In the second place it must be determined by interpretation *what* they baptized if *baptizo* is the correct reading. This question is not determined by the fact that the verb is in the middle voice, for Buttmann very explicitly declares in his Greek grammar that this is not the case. He says: “It is, however, to be observed that only a very *limited* number of verbs

* Numbers 31:23.

actually have the middle in this its first and appropriate signification ; and, indeed, such only as occur very commonly in this wholly reflexive meaning. In most verbs, therefore, when this sense is to be expressed, it can be done only by means of the pronouns *emauton*, *eauton*, etc." Now, no pronoun follows the verb in either of the passages under consideration—a thing that is required, according to Buttmann, with most verbs when the reflexive sense is intended to be expressed.

Some very good interpreters (Schleusner, Lange, and others) think that the Jews baptized the articles they bought in the market. In this case immersion was easy. Other writers (Wetstein, Clarke, etc.) understand that they simply baptized their hands, and this view receives strong support from the context. According to this interpretation the hands were washed "diligently" in case of actual defilement, but in other cases, such as mere possible defilement, they simply dipped the hands without the rubbing and care indicated by the word "diligently." Dr. Clarke says: "The Jews sometimes washed their hands previously to their eating ; at other times they simply *dipped* or immersed them into water." Holtzman says: "They do not eat unless they have bathed, or at least dipped their hands, because in the market some touch may have made them levitically unclean." If the baptism was of the hands

simply, immersion is cleared of all difficulty.

(c) But let it be granted that the verb is reflexive, and that they baptized *themselves* when they came from the market-place. This is fatal to the idea of a partial application of water by sprinkling or otherwise. If the baptism was not limited to the hands it was not limited to the face or any other part of the body. If they baptized *themselves*, they baptized themselves *all over*! How could they have done this more easily or expeditiously than to immerse themselves? It is a well-known fact that nearly every Jewish family had conveniences about the house for just such exercises, and that they did immerse themselves with great frequency. In the Mishna, which was written by Jews as early as the second century, such statements as the following are found:

“Every thing that becomes unclean, either man or things, cannot become clean unless dipped in water.” “Whenever washing his flesh and washing his garments are mentioned in the law, it does not mean anything else but dip his whole body in the *Miqvah*.” “Every one who takes a bath must dip his whole body at once.”*

Rabbi Wise, of Cincinnati, Ohio, says: “There were various kinds of ritual baths among the ancient Hebrews, all, however, in forty kab of flowing water. One was the bath of penitents—one the bath of proselytes. John sent his candi-

* Fee's Christian Baptism, p. 95.

dates into the Jordan to be cleansed of their moral leprosy, like Naaman; and exactly as the modern rabbi sends the proselyte to the *Mikva*. . . To this goes every pious Israelite on the eve of the day of atonement." *

Smith's Dictionary of the Bible, under the word bath, says: "A bathing-chamber was probably included in houses even of no great rank in cities from early times. (2. Sam. 11:2); much more in those of wealth in later times; often in gardens (Susan 15)."

Dr. Stier says: "It was, generally speaking, customary before meals, especially for guests at a feast, to enter the bath." †

Ainsworth says: "By the Hebrew canon all that are unclean, whether men or vessels, are not cleansed but by dipping or baptizing in water." †

Speaking of the customs of the Jews, Castell, in his "Lexicon Heptaglotton," under the word *tabhal*, says: "But the ablution is either of vessels or of men; the latter is by an immersion of the whole body in water." He also says that there were exceptional cases in which the immersion was of the hands or feet.

Describing the customs of the Essenes, Josephus says: "They labor until the fifth hour; then, having clothed themselves in a white veil, they bathe themselves in cold water. . . . Now the

* American Israelite, July 26, 1878.

† Fee's Christian Baptism.

women go into the bath with some of their clothes on, as the men with somewhat girded about them.”—*Hist. of the Jews*, bk. 2.

In his commentary on Mark, Meyer says: “In this case *can mee baptis*. is not to be understood of *washing* the *hands* (Lightfoot, Wetstein), but of *immersion*, which the word in classic Greek and in the N. T. everywhere denotes.”

Olshausen: “The term *baptizesthai* is different from *niptesthai*; the former is the dipping and rinsing of food that has been purchased.”—*Com. in loc.*

Plumptre: “The Greek verb differs from that of the previous verse, and implies the washing or immersion (the verb is that from which our word baptize comes to us) of the whole of the body, as the former does of part.”—*Ellicot's Com. in loc.*

Dr. George Campbell: “The first is *niptontai*, properly translated to wash; the second is *baptizontai*, which limits its meaning to a particular kind of washing; for *baptizo* means to plunge, to dip.”—*Four Gospels*, Vol. IV., p. 205.

That eminent Episcopalian scholar and critic, T. S. Green, translates the two passages before us thus:*

“And coming from the market-place, they do not eat unless they dip themselves; and there are many other matters which they have received to

* Two-fold New Testament.

hold, dippings of cups, and jars, and brazen vessels, and couches.”—*Mark*.

“And as he spake a Pharisee asked him to dine with him, and he went in and lay down. But the Pharisee on seeing it, wondered that he had not dipped before dinner.”—*Luke*.

Thus it appears that as fine Pedobaptist scholars, critics, and exegetes as the world ever produced find no difficulty in taking the word *baptizo*, as used in these passages, in its primary, proper, and usual sense of immerse. These passages, then, do not militate against immersion in the least degree, and do not encourage the idea that the word ever meant anything less in Hellenistic Greek; than it did in classic Greek; and I have now examined all the passages which, according to Dr. Schaff, ought to be used in support of this assumption. This being the case, the assumption is entirely without a foundation and ought to be abandoned.

It is thought by some that the use of the dative case (*hudati*) without the preposition (*en*), indicates that the water was applied to the subject, and that the baptism was affusion. But before the mere fact of the use of the dative without the preposition can be legitimately used against immersion, it must be shown that *baptizo* did sometimes mean to apply an element to an object without immersion. This, so far as I know, has not been done. On the other hand, it is well

known that the Greeks did often use the simple dative when the transaction involved was obviously immersion. A few examples will verify this statement.

“Since the mass of iron, drawn red hot from the furnace, is *baptized* in water (*hudati*); and the fiery glow, by its own nature quenched with water (*hudati*), ceases.”—*Homeric Allegories*, ch. 9.

“For he [Absalom] indeed desired to *baptize* his right hand* in his father’s neck.”—*Chrysostom Expos. of Ps.* 7.

“Father Abraham, have mercy on me, and send Lazarus, that he may did the tip of his finger in water (*hudati*)† and cool my tongue.”—*Luke* 16: 24.

It is quite evident that the act involved in all the transactions indicated by the foregoing examples was nothing less than dipping or plunging, and yet the word used to signify the element is in the dative case without the preposition. This shows that such a usage is entirely consistent with immersion, and that the objection which is based upon it is without value.

Baptizo simply means to *dip*, without expressing the element in which the dipping took place. So far as the mere force of the word is concerned, the element might be earth, water, flesh, milk, oil, etc. When a writer desired to merely express the element in which the baptizing took place, he could

* For sword. † Sinaitic MS.

do that by the use of the dative case without the preposition. This phraseology does not *express* the relation of the object baptized to the element, though *baptizo* implies this. But when a writer desired to express both the element and the relation of the object to it, he used the dative case with the preposition. This distinction is found in the use of the English language. There are several elements that might be used in cooling iron. Now, if a speaker wished to designate a particular element used in the process, he might say, "the smith cooled the iron with *water*." But if he desired to express both the element and the relation of the iron to it in the process, he might say, the smith cooled the iron *in water*."

Now it is a significant fact that the three instances in which *baptizo* is used in connection with *hudati* without *en* in the New Testament [Mark 1: 8; Luke 3: 16; Acts 1: 5], are cases in which water and spirit are used antithetically, the emphasis resting on water for the sake of contrast. The aim was to call special attention to the fact that while *water* was the element used in John's baptism, the Savior would use the Holy Spirit.

Winer, in his incomparable "New Testament Grammer," p. 412, 7th ed., makes this matter very clear. He says: "Sometimes we find in parallel passages a preposition now inserted and now omitted. . . . This difference in phraseology does not affect the sense, but each form of expres-

sion arose from a different conception. *Baptizein en hudati* signifies *baptize in water* (immersing); *baptizein hudati*, *baptize with water*. Here, and in most other passages, the identity of the two expressions in *sense* is manifest; yet we must not consider one as put for the other."

If these expressions are identical in sense, and the sense of *baptizein en hudati* is immersion, as Winer says it is, the sense of *baptizein hudati* is immersion also. And yet we are not to take the expressions as put one for the other, because one phrase simply means to express the element used in baptizing, while the other expresses both the element and the relation of the person baptized to the element, in the transaction. Thus all difficulty as to immersion disappears.

Some suppose that there was neither water nor time sufficient for the immersion of three thousand people on the day of Pentecost. It may be remarked in this connection that an objection which involves the rejection of the established meaning of a word, falls under its own weight, unless it rests upon obvious and self-sustaining data. For instance: It is said that on the occasion of the battle of Salamis, a "large navy sailed up the river Eurymedon as far as Aspendus." Of this river Conybeare and Howson say: "Now the bar at the mouth of the river would make this impossible." But shall we allow the present condition of the river to put a new meaning on the word

“sail?” Strabo says that in his day the river Cestrus was navigable to the city of Perga ; but such is not the case now. But are we allowed to take the word “navigable” in an unheard of sense? We must either believe that the navy did sail up the Eurymedon, and that the river Cestrus was navigable, or impeach the veracity of the historians who so declare. If Luke says that three thousand people were baptized, and *baptizo* then meant to immerse, we must believe that the people were immersed, or question the accuracy of the statement. The following admirable remark of Bishop Middleton is in point here: “It is better to understand phrases according to their obvious import, even though we should be compelled to leave the proof of *their fitness* to more fortunate inquiry.” Let this principle always be borne in mind in considering objections.

In so far as this objection rests upon a supposed insufficiency of water, I will let that eminent Presbyterian scholar and historian, Dr. Philip Schaff, answer:

“But immersion was certainly not impossible, since Jerusalem has several large public pools, (Bethesda, Hezekiah, Upper and Lower Gihon), and many cisterns in private houses. The explorations of Captain Wilson (1864) and Captain Warren (1867) have shown that the water supply of the city, and especially of the temple, was very extensive and abundant. The baptism of Christ in the

Jordan and the illustrations of baptism used in the New Testament (Rom. 6: 3, 4; Col. 2: 12; 1 Cor. 10: 2; 1 Pet. 3: 20, 21) are all in favor of immersion rather than sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German. . . . Nothing can be gained by unnatural exegesis.”—*Didache*, pp. 55, 56.

The difficulty as to time is wholly imaginary, as the following facts and considerations will abundantly show :

On the 16th of April, A. D. 404, Chrysostom immersed three thousand people in Constantinople, dipping every person *three times!* Perthes, in his life of Chrysostom, as quoted by Dr. Christian, says: “On Easter eve, the 16th of April, the Church of Chrysostom and the friendly clergy met together, as was the custom, to spend the night in vigils and to greet the rays of the Easter morning. With them were assembled three thousand young Christians who were to receive baptism.” Chrysostom, as quoted by Dr. Christian, very plainly tells what he did in baptizing: “For we sink our heads in the water as in some grave, the old man is buried, and the whole man, having sunk entirely down, is concealed. Then we emerge him, the new man rises again. For as it is easy for us to be immersed and to emerge, so it is easy for God to bury the old man and bring to light the new. This is done three times.” Of this transaction Dr.

Christian well says: "If Chrysostom could immerse three thousand converts in one night, when the soldiers threatened his life and drove him from his church, it would seem an easy thing for Peter to immerse a like number when he had favor with all the people, as he did have on the day of Pentecost."

The following well-known case is cited by Dr. Christian: "In the Madras Confederacy, in 1878, Bro. J. E. Clough, with five assistants, baptized in six hours, two baptizing at a time, 2,222 converts.* On December 28, 1890, 1,671 more were baptized. As these baptisms were performed by Baptist preachers, I will scarcely be expected to offer proof that the act was by immersion."

History abounds with instances in which an administrator immersed more people per hour than any one administrator need have immersed on the day of Pentecost. It is reasonable to suppose that at least twelve men may have taken part in the baptizing. As to time, six hours would be a moderate estimate. This basis of calculation would require each administrator to immerse only forty-two (a fraction less) per hour. In the case in which six Baptist preachers immersed 2,222 people in six hours, but two immersing at a time, each immersed

[* There seems to be some discrepancy as to the time occupied in these immersions, some statements putting the time at nine hours. According to this estimate each administrator baptized 123 candidates per hour.]

at the rate of 185 per hour ! In view of all these facts, this objection, in so far as it rests upon a supposed insufficiency of time for immersing three thousand on the day of Pentecost, is without any support whatever. There was an abundance of both water and time, and *baptizo* can retain its natural and usual meaning here without the least difficulty.

Some suppose that the circumstances connected with the baptism of the Philippian jailer are not consistent with immersion. This case is recorded in the following language :

“But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them ; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken : and immediately all the doors were opened ; and every one’s bands were loosed. And the jailer being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved ? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in

his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them," etc.—Acts 16 : 25-34.

The difficulty that this case is supposed to put in the way of immersion is based upon two assumptions. It is assumed (a) that there were no conveniences for immersion in or about the jail. This assumption is strange in view of the overwhelming testimony presented in previous parts of this argument, that *baptizo* meant to immerse, and of the well-known fact that nearly every inhabited house in that country in those days was supplied with a bath. Prof. Plumptre says : * "A public prison was likely enough to contain a bath or pool of some kind, where the former (immersion) would be feasible." Meyer says : "Probably he led them to a neighboring water, perhaps in the court of the house, in which his baptism and that of his household was immediately completed." In a foot-note he adds : "This is confirmed by the fact that baptism took place by complete immersion." Conybeare and Howson say : "In the same hour of the night the jailer took the apostles to the well or fountain which was within or near the precincts of the prison, and there he washed their wounds, and there he and his household were baptized." The fact of immersion in jail in a Roman com-

* Ellicot's Commentary.

munity presents no difficulty to any one who is acquainted with the importance which the Romans attached to bathing.

But it is assumed (b) that the jailer and his family were baptized in the jail. This is contrary to all the circumstances connected with the case. Let us candidly and carefully examine the facts in the case. 1. The prison doors were all opened, and every one's bands were loosed. 2. When the jailer was about to kill himself, Paul saw him. This shows that the apostle had left the "inner prison," and was then in the outer prison. 3. The jailer went in and brought Paul and Silas out, *i. e.*, out of the outer prison, so that they are now entirely beyond the prison-walls. 4. The apostles preached to him, "with all that were in his house." They are now in the jailer's residence. 5. He took them and washed their stripes. If he took them he must have taken them to another place. 6. After the baptism he "brought them up into his house." This shows that when he "took them" he took them down out of his house. These circumstances clearly indicate that the baptism occurred neither in the jail nor in the jailer's house, and thus immersion is cleared of all difficulty in the case.

The idea has been advanced that the eunuch got his notion of baptism from Isaiah 52:15: "So shall he sprinkle many nations;" and those who advance this idea think that immersion would not

have been practiced in this case. But this idea is very unfortunate in more respects than one. If sprinkling was the thing to be done they certainly would not have gone down into the water. But the eunuch was reading the Septuagint, which was the "common version" of that day, and in that version the passage says nothing about sprinkling. This is the reading: "So shall many nations be astonished at him."

This fully meets the objection, but it may be said in addition, that the best Hebraists fail to find sprinkle in the Hebrew of this passage. Gesenius renders it thus: "So shall he cause many nations to rejoice in himself." Davies: "So shall he startle many nations." Dr. Barnes, the Presbyterian Commentator, says: "It may be remarked that whichever of the above senses is assigned, it furnishes no *argument* for the practice of sprinkling in baptism. It refers to the fact of his purifying, or cleansing the nations, and not to the ordinance of Christian baptism; nor should it be used as an argument in reference to the mode in which that should be administered."* The Revised Version gives "startle" as a marginal rendering.

But the eunuch was not reading this passage at all; he was reading a passage in the 53rd chapter, which says nothing about sprinkling or astonishing. He got the idea of baptism from Philip, who

* Notes on Isaiah.

preached Jesus to him under the commission, which says, "Disciple the nations, baptizing (immersing) them."

An effort has been made to derive some support for affusion from the statement of Furst in his Hebrew and Chaldee Lexicon, that the "fundamental signification of the stem (of *tabhal*) is to moisten, to be-sprinkle." As *baptizo* is used to translate *tabhal*, the claim is made that the former word must have the meaning that Furst puts upon the stem of the latter. It is freely admitted that Furst makes this asseveration, and that he is a good Hebraist. But I ask attention to the following considerations: (a) Furst stands alone in this position. All other Hebrew lexicographers, so far as I know, say that the fundamental meaning of the stem of the word is to dip or immerse. (b) Furst does not support his assertion by a single example. (c) He takes the second syllable of the word for the root, while the other lexicographers take the first syllable for the root. (d) It is possible that Furst is right in these matters and all the rest wrong; but it is hardly probable. The probability is that loyalty to a theory concerning Hebrew roots, that is not generally accepted, led Furst astray on this word.

But Furst says that when *tabhal* is construed "with the accusative of the object and *be* of the liquid," it means "to dip, to immerse." That is, when the verb *tabhal* is followed by its object in

the accusative case, and is connected by the preposition *be* with a word signifying a liquid, it means to dip, to immerse. Now, it so happens that this is its construction in the very passage in which *baptizo* is used to translate it. So far, therefore, as the baptismal question is concerned, the authority of Furst is altogether on the side of immersion. To translate a word which means immersion in the place translated, and then put any different meaning that the translated word may have in other connections, upon the translating word, is faulty in the extreme. By such a process dip can be forced to mean sprinkle. For instance: In our English Bible, both the King's Version and the Revised, *tabhal*, in the very passage in question, is rendered dip. But somewhere else *tabhal* may mean to sprinkle, and therefore dip may mean to sprinkle!

Moreover, Furst himself made a German translation of the Hebrew Scriptures, and in 2 Kings 5: 14, where *baptizo* represents *tabhal*, he uses a German word which means immerse; and not only does he so translate in this place, but he renders *tabhal* in the same manner wherever it occurs. I know this from a personal examination of his work, but the following from Rabbi Wise, of Cincinnati, is much more authoritative:

"*Tabhal* is always followed with *be* attached to the fluid, and Dr. Furst himself gives the definition, like others, of the preposition *be* to signify most

extensively in describing the thing at rest in regard to time, space, or other circumstances. The water, the blood, the oil, or any other fluid to which the *be* is prefixed, must be at *rest*, which is certainly not the case if the water, etc., wets or is poured upon the finger or any other solid body. In his Bible work Dr. Furst goes by this point without remark, and translates *tabhal* to dip, to dip in, to immerse, as others do.” *

As regards the question before us, Furst, notwithstanding his singular and unsustained remarks respecting the “fundamental signification of the stem of the word,” is in line with other Hebraists, and this makes it unanimous that *tabhal*, in its Bible use, always means to dip. Affusion, therefore, gets no support from Furst.

The ancient pictures of baptism are thought by some to favor affusion. In considering this point it must be remembered that there is no picture of baptism now known that was made earlier than about the first quarter of the third century. The symbolism of these works of ancient art is largely conjectural, it being impossible to tell with certainty what the artist had in mind when making some parts of his pictures. This difficulty is felt by all archæologists. It is a well-established historical fact that immersion was the general practice during the period in which these pictures were made, and that affusion was very exceptional, be-

* Fee's Christian Baptism, p. 87.

ing allowed only in cases in which immersion was supposed to be impossible. It is not likely that an artist would make a monument to the exception rather than the rule; and if he did, his work only commemorates a human substitute for a divine appointment.

Dr. Schaff has treated this subject pretty fully in his "Teaching of the Twelve Apostles," and his conclusions are based upon the works of the best archæologists, such as Rossi, Garrucci, Roller, Northcote and Brownlow, Kraus, Schultze, Cote, etc. He says:

"The oldest of these pictures represents the baptized as coming up (after immersion) from the river, which reaches over his knees, and joining hands with the baptizer, who is dressed in a tunic, and assists him in ascending the shore; while in the air hovers a dove with a twig in its mouth. It is usually understood to exhibit the Baptism of Christ in the Jordan as he comes out of the water.

"In a later fresco picture of the Baptism of Christ in the Catacomb of San Ponziano, outside of Rome, Christ stands undressed in the Jordan with the water up to the waist, and John the Baptist from a projecting rock places his hand upon the head of Christ to immerse him, while the dove descends directly from the open heaven." *

Speaking of two other pictures, "the two oldest

* Teaching, etc., pp. 37, 38.

next to the first given above," Dr. Schaff says :

"In the first picture a naked boy of about twelve or fifteen years stands ankle-deep in a stream ; while the baptizer, wearing a toga and holding a roll in his left hand, lays his right hand on the head of the candidate—either pouring water, or ready to dip him, or blessing him after the ceremony.

"In the second picture the boy stands likewise in the river naked, and is surrounded by sprays of water as in a shower-bath, or as Garrucci says, 'he is entirely immersed in a cloud of water.' The sprays are thrown in streaks of greenish color with a brush around the body and above the head. The baptizer lays his right hand on the head of the baptized, while another man (whose figure is mutilated) in a sitting posture draws a fish from the water." *

Concerning these pictures Dr. Schaff gives this general conclusion :

"The art of painting can only exhibit the beginning or the end of the act, not the entire process. But as far as they go these pictures confirm the river-Baptism prescribed by the *Didache* as the normal form, in imitation of the typical Baptism in the Jordan. They all represent the baptized as standing in a stream, and the baptizer on dry ground ; the former is nude, the latter is more or less robed. These two facts

* Ibid, pp. 39, 40.

prove that immersion (either total or partial) was intended; otherwise the standing with the feet in the water would be an unmeaning superfluity, and the nudity an unjustifiable indecency. Pouring is also confirmed in two of these pictures, but in connection with partial immersion, not without it."*

From this general survey of the pictures, made by a distinguished Presbyterian writer, the following special conclusions seem necessary. 1. They all indicate either total or partial immersion. 2. The oldest confessedly points to immersion and nothing else. 3. Some of them, in addition to representing the candidate as standing in a river, make special effort to represent complete immersion. In one the "water is unnaturally represented as a pyramid, within which the baptized person stands entirely surrounded by the element." In another "the boy stand likewise in the river, and is surrounded by sprays of water." A picture of complete immersion cannot be made, for the reason that the person immersed is concealed from view in the process; but the pyramid and sprays of water surrounding the candidate, manifestly indicate strained efforts to represent the idea of immersion. 4. It is not certain that any feature of any picture is meant to represent affusion as any part of baptism. Dr. Schaff thinks that the imposition of the hand of the

* Ibid, pp. 36, 37.

baptizer upon the head of the subject may indicate that he is "either pouring water, or ready to dip him, or blessing him after the ceremony." If he was ready "to dip him" or was "blessing him after the ceremony," he was not "pouring water."

Even in the mosaic of A. D. 450, in which "John the Baptist completes the immersion by pouring water,"* it is by no means certain that the pouring represents any part of the baptism. To "complete the immersion by pouring water" is somewhat incongruous, unless that also is to be taken as an effort on the part of the artist to indicate that in baptism water entirely surrounds the subject. Or the act of pouring may represent the pouring of oil in the anointing which was practiced at that time after baptism. The symbolism of the pictures is involved in utter confusion, and archæologists differ greatly as to the import thereof—which leads Dr. Schaff to remark: "If experts differ, how shall a layman decide?" It is perfectly safe for "a layman to decide" that these pictures cannot by any possibility put authority into the Bible for affusion in baptism. The only certainty about them is that they do try to represent immersion. On this point the learned Schultze says: "The baptismal representations of pre-Constantine time, which number is to be divided into three classes, all represent grown sub-

* Dr. Schaff.

jects ; in two cases two boys of about twelve years of age, in the third case an adult. The act (or rite) of the baptism is represented by immersion.”*

I might have used these pictures in the argument from history as favoring immersion. But as immersion does not need the testimony of such unreliable witnesses, I am content to show that they do not militate against immersion.

I conclude the review of objections with an examination of the use of *baptizo* by Origen (third century A. D.) in the following passage :

“ Whence have you become convinced that Elias would come to baptize—he who did not baptize the wood on the altar, in Ahab’s time, though it needed a bath that it might be burned when the Lord appeared in fire. For he orders the priests to do that, not once only, for he says, Do it the second time, and they [or when they] did it the second time ; and, Do it the third time, and they did it the third time. He therefore who did not himself then baptize, but assigned that work to others, how was he going to baptize when he came according to what was said by Malachi.”†

It is thought by some that *baptizo* as used in this passage signifies to pour, inasmuch as the

* Translated from the German by Rabbi Rubenstein, of Springfield, Ill.

† Verified and translated by Prof. Toy, of Harvard University.

water was poured in the transaction alluded to. If it could be shown that the word had this meaning at that time, the point assumed would be granted. But as the word was not used in such sense at that time, its use in this place must be susceptible of some other explanation. Let it be observed that wood is the object of the verb baptize. But wood cannot be the object of the verb to pour. You can pour water, but you cannot pour wood. In the case of the altar and the wood the record says: "And he said, Fill four barrels with water and pour *it on* the burnt offering, and *on* the wood." The water was poured, and not the wood; and if Origen had had the pouring in mind he no doubt would have used the proper word for pour, as the inspired historians did.

This is an example of the familiar figure of speech in which cause is put for effect, or effect for cause. Twelve barrels of water were poured upon the altar and wood, making them as wet as if they had been immersed; and Origen had his mind on this effect in speaking of the wood as baptized. It "needed a bath," he says, and contemplating the wood as thoroughly wetted so as to preclude the idea that there was natural fire concealed in it, he could by a figure of speech say that it was baptized (immersed). The same mode of expression is known to the English language. Sir Walter Scott, who is considered good authority in the use of English, uses the following language: "The

boat received the show of brine which the animal spouted aloft, and the adventurous Triptolemus had a full share in the immersion." If a man can correctly be said to be immersed in consequence of having water showered upon him by a whale, there is no impropriety in speaking of some wood upon which twelve barrels of water had been poured, as immersed. If the Saviour had given the Commission in English, saying, "Make disciples of all nations, immersing them," as strong a plea could be made for affusion upon Scott's use of immersion as can be made upon Origen's use of baptize in the passage under consideration. The same is true of dip, which is defined in the Century Dictionary, "To affect as if by immersion," and the following well known lines from Milton are given as an example:

"A cold, shuddering dew
Dips me all o'er, as when the wrath of Jove
Speaks thunder."

If the Savior had used either dip or immerse in the Commission the force of his words could be escaped through Scott or Milton, upon the same grounds upon which the effort is made to escape the force of *baptizo* through Origen. In other words, it would have been impossible for him to ordain immersion in any language, if his words may be dealt with by this method.

But fortunately Origen himself lets us know in what sense he understood baptism. In his Com-

méntary on the Gospel of Matthew, he says "We are therefore, through this washing (*loutron*) buried with Christ in regeneration."* This surely settles the meaning of *baptizo* as used by Origen.

* The Act of Baptism, etc., by Henry S. Burrage, p. 44.

CHAPTER XIII.

RECAPITULATION.

1. FOLLOWING the laws and principles of interpretation laid down in Chapter I., by which the true meaning of a word is to be ascertained, we have found that the "usual and most known" meaning of *baptizo*, as employed by Greek-speaking people at the time the New Testament was written, was to immerse.

2. We have learned that this meaning is sustained by the very best modern lexicography and scholarship, and that no standard lexicon sustains sprinkle or pour. Prof. Anthon says: "Sprinkling, etc., are entirely out of the question;" Prof. Sophocles says: "There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks;" Prof. Harnack says, "No proof can be found that it (*baptizo*) signifies anything else (than immerse) in the New Testament, and in the most ancient Christian literature. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word *baptizein* any other sense than eintauchen-untertauchen;" Dr. Meyer says, "The
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word in classic Greek and in the New Testament everywhere denotes immersion."

3. We have found that in the Hebrew Bible the word *tabhal* which is represented in the Septuagint by *baptizo*, meant to dip or immerse. This we have learned both from the use of the word in the Bible, and from Hebrew lexicography. This shows that *baptizo* meant to dip or immerse.

4. We have noticed that the facts and circumstances connected with the New Testament history of baptism, as well as the allusions to the ordinance in the Scriptures, point unmistakably to immersion, such Episcopalian authors as Conybeare and Howson telling us that some passages cannot be understood "unless it be borne in mind that the primitive baptism was by immersion."

5. We have observed that the figurative use of *baptizo* requires immersion as its basis, and that such figures are powerless and jejune on any other hypothesis.

6. We have heard the voice of history telling us that immersion was the original practice, and continued to be the general practice for more than a thousand years; and that in the third century of our era affusion began to be practiced in exceptional cases, and that it occupied this ground for several centuries.

7. We have found that no inspired writer used any word signifying to sprinkle or pour, to de-

cribe the ordinance of baptism, though the Greek language abounded in such words.

8. We have not found any insuperable objection to immersion, and the Court of Interpretation instructed us in the beginning that we must not depart from the established meaning of the word unless "cogent and weighty" reasons require us to do so. Such "cogent and weighty" reasons we have not encountered.

9. Hosts of the most learned Pedobaptists have conceded that *baptizo* means to immerse, and that immersion was the apostolic practice. Nothing could have caused them to make such a concession but ripe scholarship, candid criticism, wide research, plain facts and loyalty to the truth.

I have tried to conduct this argument not from the stand-point of partisan controversy, but from that of a judicial investigation. To what extent I have succeeded in this effort is not for me to decide. One thing, however, I feel fully warranted in saying, to-wit: At no time have I been conscious of the least departure from candor and fairness; and here at the close of the argument, I have no other desire than that the truth, as it is in Christ Jesus, may prevail in the end, as I have no doubt it will. Feeling thus, and desiring this, I rest the case.

SPECIAL VERDICTS REQUESTED.

In addition to a general decision upon the argu-

ment as a whole, I respectfully ask the judges to briefly answer the following questions :

1. Are the laws and principles of interpretation laid down in Chapter I. correct? If not, in what respect are they wrong?

2. Has the foregoing argument been conducted in harmony with said laws and principles of interpretation? If not, wherein is the departure?

3. According to said laws and principles of interpretation, did *baptizo* among Greek-speaking people of New Testament times mean to immerse? If not, what did it mean?

4. According to said laws and principles of interpretation, did the word in those times mean to sprinkle or pour?

5. If, as a matter of fact, it was used to denote sprinkle or pour, what are the examples of such use?

6. If it did mean to immerse, and was not used to denote affusion, what is its meaning in the Scriptures?

7. Are the lexicons that I have made use of in this investigation entitled to the confidence of the public?

8. To what "form of baptism" does the preponderating evidence of philology, sound Scripture exegesis, and historical facts, point as most likely embodying apostolic practice?

9. If the Savior had meant to definitely enjoin

immersion in the commission, what Greek word should have been used?

ADDENDA.

The following extract from Mosheim's Commentaries belongs to the chapter on the history of affusion, but as I did not have it at hand then, I insert it here to be read in connection with Novatian's affusion :

“By the regulations of the ancient Church he (Novatian) could not be baptized so long as he appeared to be under the power of the evil spirit. Exorcists were therefore sent to him to expel the foul demon by their prayers. But they failed of success ; and Novatian at length being seized with a threatening disease while under their operations, was baptized in his bed when apparently about to die. Nevertheless the bishop, Fabian perhaps, a while after, made him a presbyter in his church, contrary to the wishes of the whole body of priests and of a large part of the church. (See Cornelius Apud-Euseb., 1 C., p. 245). It was altogether irregular and contrary to ecclesiastical rules to admit a man to the priestly office who had been baptized in bed ; that is, who had been merely sprinkled and had not (p. 516) been wholly immersed in water in the ancient method. For by many, and especially by the Roman Christians, the baptism of *Clinicks* (so they called those who, lest they should die out of the church, were bap-

tized on a sick bed) was accounted less perfect, and indeed less valid, and not sufficient for the attainment of all salvation.”—*Vol. 2, p. 62, New York, 1854.*

The following account of this transaction is given by Cornelius as quoted by Eusebius, who died about A. D. 340 :

“This illustrious character (Novatian), abandoning the church of God, in which, when he was converted he was honored with the presbytery, and that by the favor of the bishop placing his hands upon him (ordaining him) to the order of bishops, and as all the clergy and many of the laity resisted it, since it was not lawful that one baptized in his sick bed by aspersion, as he was, should be promoted to any order of the clergy, the bishop requested that it should be granted him to ordain this one.”—*Ecclesiastical History, p. 266.*

Thus we see what a slender hold affusion for baptism had at that early day.

Some brethren whose judgment is worthy of consideration think the following passage ought to be noticed in this work :

“For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols, will I

cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, and ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God." (Ezek. 36 : 24-28).

It is sometimes claimed (though not often now) that the sentence, "I will sprinkle clean water upon you," refers to baptism. To see that this cannot be the case it is only necessary to read carefully the whole of the passage cited above. It contains two statements which clearly show that it relates to the restoration of the Israelites to their own land, and their purification from their idolatry and other sins : "For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land." "And ye shall dwell in the land that I gave to your fathers." These declarations, taken in connection with the fact that at the time the prophecy was uttered the children of Israel were scattered among the heathen, and with the further fact that they were afterwards restored to the land of their fathers, make it certain that whatever is embraced in the expression, "sprinkle clean water," took place before baptism was instituted. This being the case baptism cannot be referred to. This is a

complete refutation of any claim for sprinkling as baptism that may be based upon this passage.

Furthermore, it is evident from this passage, as well as others, that when a writer wanted to say "sprinkle" he could do it without any sort of trouble. The Hebrew word here used for sprinkle is *zarak*, and it is used with some frequency in the Hebrew Scriptures, and there is no doubt about its meaning. Several Greek words are used in the Septuagint to translate this word, such as *raino*, *rantizo*, *passo*, etc. This shows that when a Greek writer desired to say sprinkle, he could do so without the least inconvenience. But it is a fact that this Hebrew word *zarak* (sprinkle) *is not translated into the Septuagint anywhere, by any word belonging to the baptizo family!* However, the Holy Spirit in recording the words used by the Savior in instituting the ordinance under consideration, used *baptizo*, which had never been used to translate a word meaning to sprinkle, but which had been in use for at least five hundred years, to express the idea of immersion! How is it possible to believe that he and Ezekiel meant the same thing? This will be reasonable when it becomes reasonable to believe that one intelligent writer means by *white* what another means by *black!*

The language of Ezekiel is no doubt a figure of speech based upon the process of ceremonial purification as practiced by the Jews, in which the

water of separation was sprinkled upon one who was ceremonially unclean, and it does not, it cannot refer to baptism.

Although "trine immersion" does not belong to the theme discussed in this work, it is thought that a brief notice of it will be useful.

It is a fact that no one need desire to conceal, that trine immersion came into practice quite early in the history of the church,—perhaps before infant baptism. It is also a fact that about the time it began to be practiced, a prominent writer said it was more than is required in the gospel. Tertullian is, I believe, the first writer to mention trine immersion, as he first mentions infant baptism. He says:

"To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel."—(*Ante-Nicene Fathers*, Vol. 3, p. 94.)

Jerome says:

"Many of the things which are observed in the churches by tradition, have usurped to themselves the authority of the written law; such as to im-

merse the head three times in the bath.”—(*Immersion, etc.*, p. 118.)

Tertullian was born about A. D. 150, and Jerome about 340. The former says that “trine immersion” is more than is required in the gospel, and the latter declares it to be a usurpation.

After trine immersion became established in the practice of the church, it came to be designated as *tria baptismata*, as is seen in the following examples: “If any bishop, or presbyter, shall not perform three immersions (*tria baptismata*) for one initiation, but one immersion (*hen baptisma*.) that given into the death of the Lord, let him be deposed.”—(*Apostolic Canons*.)

“Three immersions (*tria baptismata*) the canon here calls sinking down in one initiation, that is, in one immersion” (*heni baptismati*).—(*Zonaras; Annotations on the Apostolic Canons*.)

Over against this language place that of the New Testament: “There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism” (*hen baptisma*).—(*Eph. 4: 4, 5*.)

According to trine-immersionists, baptism is *tria baptismata* (three immersions,) but according to the New Testament, baptism is *hen baptisma* (one immersion). The Apostolic Canons decreed that if any bishop or presbyter practiced the *hen baptisma* (one immersion) of the New Testament, instead of the *tria baptismata* (three immersions)

of tradition, he should be deposed! Well did Jerome call this tradition (trine-immersion) a usurpation. It has no countenance whatever in the Scriptures, while the *hen baptisma* (one immersion) is expressly sanctioned. The continued practice of trine-immersion only shows how difficult it is to dislodge a tradition when once it usurps the place of a divine ordinance. Like infant baptism, it has no place in the New Testament nor in Christian literature for nearly or quite two hundred years.

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THE ORIGIN AND MODE OF CHRISTIAN
BAPTISM

IN ANSWER TO AN IMMERSIONIST TREATISE, ENTITLED,
"THE FORM OF BAPTISM."

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THE ORIGIN AND MODE OF BAPTISM.

There has recently been published a treatise which purports to furnish "conclusive proof" that Immersion is the only form of Baptism taught in the Bible, and an expression of judgment has been called for as to whether the argument contained in this treatise does or does not make good this claim.

The claim is a very large one. Since the day when the matter was in dispute between the disciples of St. John the Baptist and the Jews, as we read in the third chapter of St. John's Gospel, at the twenty-fifth verse, baptism has been the subject of frequent controversy; and every aspect of it, moral and material, spiritual and physical, has been discussed to exhaustion. Infidels, heretics, sectarians, and inventors of strange views have assailed it one side or another, and fathers and theologians have defended and established it; until finally there has come about a general consensus of opinion, and belief has settled and crystallized in the main around two poles, viz., the Catholic faith, which holds to regeneration in baptism, and the Evangelical faith, which denies regeneration in baptism. The former includes the Roman, the Greek and the Anglican churches, together with those who hold to the Anglican and Westminster Confessions, whose utterances are clear on this subject, or about

nine-tenths of all Christians, all of whom also practice infant baptism; and the latter includes various sects of modern origin and short histories, with some minor schools of thought in the older churches. The literature of the subject is immense. No single life is long enough to read it all, and the great bulk of it is not worth reading. A very few pages of any new author are enough to enable us to classify him as a true theologian, who is informed with regard to the past and is a master of his subject in its higher aspects; or as a mere disputant, who does not deal with the great verities of the faith, but only with the mint, anise and cummin of administration.

In the treatise under consideration the immersionist side of this minor controversy is set forth with that positiveness of statement and contempt of difficulties with which the school this treatise represents has forced us to become familiar. When we discuss the great matters of Revelation, there is a power and dignity in the subject which operates as a check upon dogmatism; but when we descend to the level of secondary inferences and opinions, then the disputatious and combative spirit finds full scope for its favorite methods. Most of us have had occasion to note how the same man will preach on the Fatherhood of God and the salvation of men through Jesus Christ our Lord, in the one spirit, lofty and generous and loving; and on his sect peculiarity in another spirit, acrimonious, intolerant and aggressive. In the one case he is supported by the direct statements of Scripture, and he is giving God's message to men. In the other case he is not supported by any clear and explicit

Scripture, but only by his own or his sect's indirect and argumentative deductions and inferences; and he can not make these strong enough to support the fabric built upon them, without dogmatism and a certain straining of the truth.

It is but just to acquit the author of this treatise of acrimony in his argument, and say that he himself means to be fair and just. The faults in his pamphlet seem to be taken from the Baptist authors he has copied; and while they should have been avoided in a treatise making so large a claim, they are yet not original with him. This dissertation is so entirely a compendium of extracts from the writings of other men, that our author does not seem to have even read Scripture for himself where his authorities have quoted it, since he copies errors from them which a little reading of the context or of the original would have corrected, as I shall presently show.

In taking a general view of this treatise, perhaps the first thought that occurs to an unbiased mind, and especially to one accustomed to sift evidence, is this, that the great majority of commentators and exegetists quoted as giving to the Greek word "*Baptizo*" a primary meaning of "immerse" or "dip," were not themselves immersionists. There appear to be some hundreds of these quotations, and a cursory examination discloses but a very few of them to be from Baptist authors. If the testimony of these writers is as important and conclusive as our author seems to think it is, why did they not become Baptists?

There is something disingenuous here, either in these men or in our author, or those from whom he

copies. Our author thinks them scholarly men, for he praises them highly. He says of some of them that they gave their lives to the study of the Greek language, and he makes them decisive authorities as to the mode of baptism. If our author aims to settle all our doubts and thus end controversy on this subject, he should not leave so large a matter open. We at once impeach his witnesses. It is evident that our author has not treated these writers nor the question he undertakes to settle with fairness or justice; because if they were so entirely convinced that immersion is the only admissable form of baptism, then they were neither honest nor sincere in refusing immersion for themselves. But if their character be what our author asserts, if they were honest and sincere, then it must be that he misrepresents them; because their action as known to us and to all the world contradicts their words as our author gives them. If their scholarship rather than their sincerity were in fault, then we might account for their action; but our author says that their scholarship is not in fault. If with all their scholarship they were somewhat ignorant or somewhat mistaken about baptism and were misguided in that matter, then we might account for their action and pity rather than blame them; but our author assures us, by his use of them, that they were not at all mistaken about baptism; he makes them conclusive and decisive witnesses as to the true mode of baptism. Yet these men were baptized by sprinkling or pouring, and never felt a doubt that they were properly baptized; and they died without ever having been immersed.

We are forced, then, to the conclusion that there is something hidden here which should be revealed. Either these writers were cowardly and afraid to act out their conviction; or they were not sincere in their expression of opinion; or they were mere scholars and not followers of Jesus Christ; or they gave their lives to the study of the Greek language and not to the service of God and the defense of the faith. Or else, on the other hand, our author has suppressed something which we are entitled to know if these writers are made witnesses; or else, perhaps most likely, our author does not know and has never thought to ask why these decisive witnesses wrote one way and acted another. Actions speak louder than words; and the actions of these men speak louder to the church and the world than such selected words of theirs as are allowed to pass through an immersionist strainer.

Let us look at some of the names. Turning over the pages of this treatise somewhat at random, we find among the Anglican writers quoted as witnesses for immersion, Liddell and Scott, the great lexicographers, Bishop Horne, Bishop Wordsworth, Bishop Ellicott, Bishop Lightfoot, with Dr. Pusey and many more. These are no common names. Every one of these persons was baptized in infancy by sprinkling or pouring. They served the Lord in their generation with singleness of heart and purity of life. They lived and died in the communion of the catholic church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with God and in charity with the world. Dean Liddell and Dean Scott had no doubts about baptism, nor had the great

bishops named. They brought many souls to a knowledge of God, and baptized their converts by sprinkling or pouring. Among the latest acts in the lives of some of them, certainly of Liddell and Scott, was the baptizing of infants by sprinkling.

Our author will concede, probably, that their judgment as to what kind of an act constitutes baptism is of somewhat more weight than his own. Can he quote a Baptist author whose name will carry the weight that any one of these names will, to the scholarship of the world? Yet they were not immersionists; they never were immersed; they never dreamed of being immersionists. They baptized many people, old and young; and every specific act of theirs, having any relation to baptism, was a direct and positive contradiction to the whole theory and practice of the immersionists.

Bishop Coxe, of Western New York, is one of those quoted as favoring Baptist views; but here is an utterance of his that looks another way. "A respectable Baptist writer in the *Independent* of April 17, 1884, records the extraordinary fact of *neglect* of baptism on the part of Baptists, in the following words: 'Be it observed that in the Baptist churches, there is an absolute freedom from the superstition that water-baptism is essential to salvation. No Christian people, aside from the Friends, make so little of water-baptism as do the Baptists. They immerse when immersion is practicable; but when it is not, *they omit all baptism*, without the least thought that the convert's salvation is endangered thereby. No Christian people except the Friends let so many converts die unbaptized as do

the Baptists.' ” Bishop Coxe adds: “ No comment is necessary, but the attention of the clergy should be directed to this startling profession of contempt for a sacrament of which we suppose our ‘ Baptist ’ brethren to consider themselves pre-eminently the conservative and faithful stewards.” Compare this Baptist utterance with our Lord’s saying, “ *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.* ” The difficulty of immersion compels its frequent neglect, then men justify themselves for this neglect, and so one error begets another, and presently men find themselves denying the Lord’s own words, as in this case.

Among the many Lutherans quoted I find Ols-hausen, Meyer, Langé, Ewald and Weiss, names known to all theologians. Among the Presbyterians are Beza, Zwingle, Richard Baxter, Dr. Philip Schaff and Dr. Macknight. Among the Methodists are John Wesley and Adam Clark. There are so many names that one wearies even to read them. Why are they quoted in a treatise like this? Is it by these men that the world is to be convinced that immersion is the true and only mode of baptism? How singular, then, that not one of these men was himself immersed! One wonders at the simpleness of mind that could use these names for such a purpose and expect to succeed. Take John Wesley, for instance. If ever a man lived who had the courage of his opinions, it was John Wesley. A man who thought for himself; a man of decided convictions; a man of force and fire; a man undaunted by difficulties and obstacles. Had it been his judgment that immersion only is baptism, there

would have been small need for any later champion. Let the Baptists pass all Wesley's voluminous writings through their strainer and sift out every expression that may seem to favor their views, and the Methodists will point to his life, to himself, to the hundreds baptized by him by sprinkling, and laugh at any immersionist use of his name. And here is another point in this same line of thought. The Bible has been time and again translated into the English tongue from Wycliffe's day down; and in the time of King James it was most carefully done again, by a large body of competent men. That translation has become the great classic of our language. The English-speaking people have derived from it their knowledge of the Word of God, yet nowhere does the accepted version make baptism mean immersion. Can our author tell us why? Was there a reason or was there not a reason? As the centuries passed a feeling grew that there should be a new translation. Many ancient documents had been discovered; there had been great progress in philology; several most ancient versions had been found in which there were variations of readings. That great German scholar, Tischendorf, himself published a new version of the New Testament in English. New translations of separate parts of the Testament appeared from time to time, with more or less valuable commentaries. Exegesis grew minute and careful. Every word and point of the Gospels and Epistles was examined as with a microscope. The Baptists put forth a version in which immersion and dipping and plunging were given full swing. Finally the leading scholars of the world drew

together that the turbid waters might be settled and crystallize into a new and perfect version, in which the English-speaking people might find the exact and truthful word of God. In this great company of scholars the Baptists had a full representation. It was a company without bias or prepossession, intent only upon truth. No man, certainly no scholar, can accuse them of unfairness, or impugn either their absolute competency or their impartiality. They searched far and wide; they made first a new Greek text; they read and compared every English version ever made; they weighed all the meanings of every doubtful word with full research into all its uses. The revisers met often for discussion, and at these meetings there was full and free expression of all differing views and the reasons for them, both orally and by letter and written argument. Among them were many, Anglicans and Presbyterians and Lutherans and others, whom our author quotes. The Baptists did not fail to set forth their views; and they had, for once, an audience fully competent to decide upon the value of their arguments. They will never have such another opportunity to convince the scholarship of the world. Why did not this company of eminent scholars translate the Greek word *Baptizo* by the English word "immerse?" It was not from cowardice; it was not from reverence for the older versions; it was not from dislike of change; it was not from prejudice. Their work proves that these motives had no weight with them. Can our author tell why it was? It was a very simple consideration that decided this matter; a reason so simple and plain that we wonder it has

escaped the notice of Baptists. It was only this—that the English word “immerse,” and its congeners “dip” and “plunge,” are not true translations of the Greek word *Baptizo* when that word is used as the name for the Christian Sacrament. How idle it is to talk of the scholarship of the world as finally convinced that *Baptizo* means to dip or plunge or immerse, when we all know the fact that here in our own day, the scholarship of the world was assembled for the very purpose of finding out and giving us the true meanings of the original, and know that this great assembly calmly and emphatically and formally and by a united act before the world, denied the claim that *Baptizo*, as used in the New Testament, means to immerse or dip or plunge.

Confident assertions and dogmatic claims, with an apparent backing of authorities, may impress the unlearned and unwary; but the writer who aims to make a serious impress upon the time in which he lives must bring to his task better weapons than these. Until our author studies out this matter and ascertains why the scholarship of the world, which is surely as sincere, as earnest and as competent as he, has so positively decided against him—until his researches have prepared him to give a reasonable explanation why the lives and actions of his own chosen and quoted witnesses so utterly contradict the position in which he strives to put them—until he can do this he is not competent to write upon this subject for any wider circle than his own congregation. Manifestly he does not comprehend his witnesses, and therefore not his subject. He has not sounded the depths nor scaled

the heights of it. There is something in baptism far greater than the word that names it. And in disputing over the word and fretting that its minor technicalities do not impress us as they do himself, he seems to have missed the fact that there is in baptism a thing so great that no possible word in any language can properly name it or describe it.

One of the first questions that must occur to every thinking mind is, From whence came this religious rite? Who first invented baptism? When did it first appear on the earth? Is it of God, or of man? If of man, what man? If of God, when and how? Baptism was certainly not first introduced by St. John the Baptist, else he must have spent more time in explaining why he dipped people down into the water, or poured water upon their heads, than in preaching repentance. Had baptism been a new and hitherto unknown rite, and performed by immersion, how extraordinary it must have seemed to those who first beheld it? Their question would have been, "Why this strange act?" The singularity and eccentricity of it would have eclipsed all else in the popular estimation, as it does yet when multitudes go to witness a great "river baptizing." However immersion may seem to those who are accustomed to it, there is nothing solemn or religiously impressive in it in itself; and many good people will not go themselves nor permit their children to go to witness it as a spectacle, because of the impulse to other emotions than reverence. Had this been the ceremony used by St. John the Baptist, and had it been a new and unknown thing, men might have stood

by to gaze and wonder and surmise, but scarce to listen to any deeper topic.

It is evident, however, that baptism was not a new thing, but one so familiar to the people that they perfectly understood it when they saw it and needed to ask no questions. It was one of their most common ceremonials; and in the daily life of every family, in the service of the synagogue, and in the great worship of the temple, it was in constant use.

The Gospel story requires, to make it credible and comprehensible, that there should be this familiarity on the part of the people with St. John the Baptist's ceremony of baptism. The point I make here is a strong one. No immersionist writer that I ever read has grasped it, yet it is vital, for it is the key to the whole question of the mode of baptism. Were the Jews familiar with this rite, or were they not? If they were *not* familiar with it, it must be because the ceremony was a new one then first introduced upon the earth. But in this case the New Testament does not sufficiently describe the way in which this new ceremony was performed; as is shown by the differences of administration all over the world, no two of the greater churches agreeing therein. And in this case, also, the researches of the immersionists into the meaning of the Greek word which names this ceremony, are right and necessary. Because, if the efficacy of baptism depends upon its mode, so that there is no true baptism except it be done in the exact way in which it was done when first introduced, then it is necessary to gather information from every available source, to establish that one mode beyond doubt, that

we may have something certain to trust to. But in this case, further, if the Jews of that day were not familiar with this ceremony, then we are launched upon a sea of difficulties, and it becomes impossible to reconcile the Gospel story with itself.

On the other hand, if the people were perfectly familiar with the mode and meaning of baptism, then it must have come with the other parts of their established and written law from God himself. The rabbis invented new uses and applications of old things, but they did not invent new things. And if the people were familiar with the rite, then all these petty difficulties, of which our author makes so much, at once disappear; and we only need to turn towards the methods of the Jews to know how it was performed and what it meant to them. In truth, this ceremony which St. John the Baptist used was a part of the Hebrew religious life, a thing to which every Jew was accustomed from childhood up; a thing of many aspects and many varied uses, but which always had one underlying meaning which every Israelite grasped instinctively. It was the symbol and the rite of purification. Whenever and wherever we read in Scripture of "Purification," there we have the rite, ordained of God, which was the prototype and origin of Christian baptism. Our Lord gave it a greater meaning and reduced its frequency, but there is no record that he changed its form. Had he done so, and had that change been essential to its validity, then that change must have been recorded, or else "the faith once delivered to the saints" is defective in not giving us *all* of its essential articles. The children of Israel had been

accustomed from immemorial time to four modes, varied according to circumstances, but equally valid: sprinkling, pouring, washing and immersion. It is incredible that our Lord selected one of these modes and made it absolutely essential, and yet left no record of the change, no warning that the other modes were discarded and henceforth invalid and wrong. This is a violent assumption, abhorrent to every reasonable mind. Christ indeed gave to baptism a new meaning, but St. John did not. Here again is a point that the immersionists universally overlook, for St. John the Baptist's baptism was not Christian baptism, and cannot be used by any true scholar as if it were. All the immersionist argument based upon it, in a blind assumption that it was the beginning of Christian baptism and that St. John was the first Christian baptizer, is at once swept away by the incontrovertible fact that his baptism was not Christian baptism at all, but purely and simply one of the modes of Jewish purification.

Now this is a fact. It is not any man's inference or assumption. It is simply the truth, and it must be taken into account as other truths are. Our Lord, therefore, was not baptized by Christian baptism. There would be a manifest impropriety in his being baptized into himself, into his own name, into his own errand, into his own death. The fact as it stands in the Scripture narrative, and therefore in fact, is that he was purified according to the mode and meaning of the Jewish law and custom. This statement cannot be overthrown; nor will any theologian who comprehends the doctrine of the Incarnation, or of the

Hypostatic Union, assail it. The apostles afterwards rebaptized St. John's converts who became Christians, and St. Paul explains, in one instance, why he did so. But our Lord's baptism had a great meaning to him, for he was about to change his life from one use to another. He did not need the forgiveness of sins, nor the new birth, which were the invariable meanings of Christian baptism, nor the adoption into his Father's family; and when St. John hesitated to baptize him, it was because he perceived, with prophetic insight, that this man did not need his own "baptism of repentance." But Christ was, as we have just said, about to change his life from one use to another, and by all Jewish custom and religious feeling an act of transition so solemn as this should be marked by an expressively solemn act of purification. And to this effect he explained his purpose to St. John—*Suffer it to be so now, for thus it becometh us to fulfill all righteousness.* What righteousness but the righteousness of the law as expressed in its ritual? He said, *I came not to destroy the law, but to fulfill it.*

Now when we take into consideration the fact that the rite used by St. John was one of the modes of the Hebrew purification, and also that it is called "baptism" in Scripture, then we have a light thrown upon the Scripture use of the word *baptizo*, which renders all other light unnecessary, and, when drawn from pagan sources, an impertinence. The New Testament speaks of the Holy Ghost. What light would he get upon the meaning of that name who should search through pagan literature for the word *pneumatos*? The thing named is, in innumerable instances in

Scripture, greater than any human word; so it is with baptism. The word has limitations which the thing has not. We said that our Lord took the ancient Jewish rite and gave it a new meaning. It was rather an enlargement of meaning, as two instances will show. When a man from any of the surrounding nations became a convert to the religion of Jehovah, and so became a proselyte, he and all his family were first baptized, and then the males were circumcised. Baptism rather than circumcision was the sign and seal of a changed life, a changed worship, a new ideal, and a new obedience. Circumcision was the admission into the covenant of Abraham of those who, by reason of nature and passion, must take an additional oath. Why were proselytes baptized? No Jew could tell, any more than we can tell why our converts are baptized, beyond the fact that the law requires it. Again, we all know that God made a covenant with the Hebrew nation, which St. Paul tells us is continued to our day and to ourselves. This covenant was the glory of that people, their trust in this life, and their hope for the life to come. Moreover, it was a covenant with individuals. Each individual of all the generations of that nation was admitted separately and for himself, and by a distinct act. Every male was admitted into covenant by circumcision, but how were females admitted? Had they no souls to be saved? Were they incapable of sin? Was not the promise of equal value to them? Were not they as surely children of Abraham as were their sons and fathers? If males needed a ceremony to bind the covenant, a rite of admission, did not they? We can

argue that there must have been for them a mode of admission, and we find that in fact there was, and it was baptism. There was sprinkled upon all infants, soon after birth, the water of purification; and the males were circumcised, because their covenant contained an additional clause, and their force of nature required an additional reminder and restraint. This baptism was the female admission into covenant with God. Our Lord added definitions to it, and by calling it a new birth greatly enlarged our conceptions of its meaning. And he made the august Third Person of the Trinity, "The Lord and Giver of Life." He who brought the life of Christ himself down upon earth when he overshadowed the Virgin Mary, our Lord made the Author and Worker of the change called Regeneration, and made that change coincident with the use of water in baptism. Whether all this applied to that earlier baptism or not we do not know, because we are not told; but in one thing it was the same, for it was the entrance of a human soul into covenant with God.

All Hebrew purifications, however, were not like these, nor of equal importance. They had many meanings, or, rather, many variations of one meaning; and they entered into every service of religion, and almost every service of daily life. Some of these purifications were by pouring, some were by laving the hands and feet in water running from a faucet, some were by immersion, but the greater number were by sprinkling; and where sprinkling is named it was usually done with a bunch of hyssop dipped in the water. The use of hyssop, so constant in all the Jew-

ish ritual, had a beautiful and touching symbolism. The blood of the Paschal Lamb was struck upon the lintel and door-posts with a bunch of hyssop. The blood of Atonement was sprinkled upon the altar, towards the four quarters of the globe and upon the people, with a bunch of hyssop. When the individual Jew sinned and brought his sacrifice in atonement, the blood of his victim was sprinkled upon him with a bunch of hyssop, in token of the forgiveness of his sin and the renewal of his covenant. No one knew why hyssop was thus used, except that it was by the command of God, and that it was a bitter herb, and signified suffering. But when Christ hung upon his cross, and cried, "I thirst!" a soldier, all unconscious of fulfilling this long-used symbol, filled a sponge with vinegar and put it upon hyssop and gave him to drink. Thus the bitter sufferings of Christ were typified all through the ceremonial that prophesied of him, and that had its sole efficacy from him; and they were typified also in those purifications which meant a change from an impure state into a pure one. We gain some idea of the reason why this ceremony, in its varying uses and aspects, was so inwrought into the life of the Hebrews, by a little consideration of the social conditions of the time. Knives, forks, spoons, plates, chairs, and those table and household furnishings with which we are so familiar, were unknown to them. The absence of these things compelled a manner of eating singular to us, but it also compelled an etiquette of eating more rigid because more necessary than ours. Where all the members of a family dipped their hands into a common dish, it was necessary that

their hands should be clean, and that the cleanliness of each one should be certified to all the others. To bring a guest to the table implied a confidence that he, too, was clean; that he understood how to keep himself from defilement, and that those who dipped with him in the dish might do so without apprehension. Men that are coarse by nature may be made coarse in manner and habit by primitive surroundings; but the refined and cultured people of the East were only made the more fastidious and their etiquette the more elaborate by the difficulties under which refinement labored in the absence of our modern furniture and utensils. We have no customs made necessary by our ideas of propriety and fitness which are so imperative as was this etiquette among the Jews. The couches upon which they sat by day, they slept on at night, and it was customary to put their feet upon these divans. It was therefore necessary that their feet should be clean. They had no shoes nor stockings. A little thought on these things will make plain to us at least one of the causes of the growth of the caste system in India. Men whose employment was such that perfect cleanliness was impossible, such as tanners and dyers and weavers and the like, could not be allowed to associate with those whose standard was higher than they could reach. Among the Hebrews this necessity for cleanliness, and for the assertion or certification of cleanliness, had given rise to an etiquette of purification which had several grades, social, courteous, and semi-religious, below the full Levitical, religious, obligatory purifications of the written law. Their ordinary washings for ordinary

cleanliness, were like our own for the same object; while the minor purifications were a kind of certification that the washing had been duly performed. They were also a purging of any possible contamination from the touch of an inferior, as when a servant had removed the sandals and bathed one's feet. For this reason it was an act of great and unusual courtesy for the host to bathe the feet of his guest. It was an act of courtesy, also, when a servant had bathed the feet of a guest, for the host to come and sprinkle or pour upon them the water of purification. No act of ours expresses such welcome as that. Thus when the woman who was a sinner followed our Lord into Simon's house, and bathed his feet with her tears and wiped them with the hairs of her head (St. Luke 7), the act had a significance that we do not readily catch.

On the other hand, her touch, as she was a sinner, was a minor contamination; and Simon wondered if the Lord were prophet enough to know her character. There was a semi-religious purification attendant upon the change of use of an article of furniture, as when the divans used for seats during the day were about to be used for beds at night; and then there was a purification similar to the preparation for eating. These ceremonial purifications were by pouring or sprinkling according to the nature of the object and the convenience of the family. Water was poured upon one's hands, but sprinkled upon one's clothing; for it was just as inconvenient then as it is now to have one's clothing wet, and people caught cold as readily. When the purification was by sprinkling, which was the usual mode, the sprinkling was commonly done

with the bunch of hyssop, which hung conveniently near the jar of "water of purification." When the table was prepared for a meal, and the divans were moved out from the wall and placed around it, and the family were gathered; then the head of the family, as the priest of his household, took a little water from the jar at the door, and dipping the bunch of hyssop, sprinkled the table with all that stood upon it, and the divans, and offered a prayer which was the prototype of our grace at meals. The food had been cooked and the table prepared by servants; the divans had been used by guests or romped upon by children. While all was probably clean, yet there might be some ceremonial defilement. Were this certain, a complete and thorough purification would be necessary, which would involve passing certain vessels through the fire and others through the water. But where everything was presumably clean, the ceremonial was a simple sprinkling with hyssop. Before the meal, also, every member of the family had first washed his hands and feet, and had then sprinkled or poured upon them the water of purification. The quantity of water used was the quarter of a log, about one and a half eggshells.

Knowing this ceremonial we are prepared to understand the account given in the seventh chapter of St. Mark; and this alone is a complete and perfect refutation of the immersionist theory, for this ceremonial of purification is here distinctly called baptism. Our author labors over this passage, but misses all the significance and point of it, and this is one of the in-

stances which indicate that he has not even read Scripture for himself. The passage is as follows:

St. Mark 7: 2. And when they saw some of his disciples eat bread with defiled, that is to say, unwashen (Aniptois) hands, they found fault. 3. For that Pharisees and all the Jews, except they wash (Nipsontai) their hands oft, (or, to the wrist) eat not, holding the tradition of the elders. 4. And when they come from the market, except they wash, (Baptisontai) they eat not. And many other things there be, which they have received to hold, as the washing (Baptismous) of cups and pots, brazen vessels, and of tables (or couches.)

Here, in the Greek text, Nizo or Nipto and Bapto are made equivalent words. Was not the "unwashen" hands (Aniptois) an offense to the Jews, because of the breaking of the tradition of the elders? Why else was it an offense? Did it not violate a custom? What was that custom? The word "defiled" fastens and explains the meaning beyond dispute, for it is a technical word in Scripture use, and has not the slightest reference to what we call personal uncleanness. St. Mark goes on to explain to those who may not understand Jewish custom, and introduces his explanation with the word "For." That is, the Jews were offended by the Aniptois, the omission to wash, because of the tradition of the elders. *For the Pharisees and all the Jews, except they wash their hands to the wrist, Nipsontai, eat not, holding the tradition of the elders.* Here Nipto and its derivatives are made the "tradition of the elders." Ordinary washing for the sake of ordinary cleanliness is not a tradition anywhere on earth, and never was. A man must be in

the last gasp of argumentative dissolution to attempt to make it such. The washing here meant is the ceremonial purification, built up into a most cumbrous series of formalities by the "tradition of the elders." But in the next verse St. Mark changes the verb, yet keeps the same meaning. *And when they come from the market except they wash, (Baptisontai) they eat not.* Why not? Was it not because of this same "tradition of the elders?" Why does St. Mark introduce this statement about marketing with the word "*And?*" Why "and," unless Nipsontai and Baptisontai are all one kind of ritual washing in obedience to the tradition of the elders? In the original there is no division into verses. The whole passage runs along in one paragraph without a break, just as the meaning does. The next clause makes it still more plain; and this, too, begins with "and." Why these conjunctions, if not to tie all these washings together to the tradition of the elders? *And many other things there be which they have received to hold.* Received how? Received from whom? Any person of ordinary intelligence can see that St. Mark is speaking of the "tradition of the elders," else why should he say, *many other things?* Why "other" things, unless the foregoing things and the following things were all of one kind, derived from one source, and made obligatory by the same tradition? *And many other things there be which they have received to hold, as the washing (Baptismous) of cups and pots, brazen vessels, and of tables.* The revisers have transferred this last word to the margin. Our author is in error when he declares that "modern textual critics have, with striking oneness of sentiment,

decided that *klinon*, the word for tables or couches, is an interpolation." The Revisers are the chief "modern textual critics," and what they have decided is, exactly, that the word is somewhat doubtful. Their language is this, "Many ancient authorities add *and couches*." Had they decided that it was in truth an interpolation they would have dealt with it as they did with other interpolations; for instance 1 John 5: 7, and have left it out altogether. It is not important to us whether it is in or out, because we know what these traditional baptizings were, and that they included not only hands and cups and pots and brazen vessels and couches and tables, but also walls and floors and even the houses themselves.

The washing* the hands in a peculiar way for purification, which Edersheim says was by holding the hands up so that the water of purification could flow off at the wrists when poured upon them, St. Mark declares was a tradition of the elders; and he calls it *Nipsontai*, which cannot be made to mean immerse. Then he says that the Jews received many other washings of the same sort by the same tradition, and these washings he calls *Baptisontai* and *Baptismous*. And all this is given as an explanation of his own meaning just before, when he had said that the disciples ate bread with "defiled" hands, that is, not purified, not baptized; and he calls it *Aniptoioi*; at which the Jews naturally took offense. Here, then, we have one of the Holy Apostles making these two Greek words synonymous, so far as the ritual use of water for purification is concerned; and in this instance we have also one of the many reasons which determined the

Revisers to reject "immerse" as the English equivalent of Baptizo. One further explanation, however, is necessary in order to clear away misconceptions and to give a complete understanding of the phrase "tradition of the elders;" because this expression takes all of the baptizings and washings mentioned in this passage, out of the category of the Levitical law, and into another and very different class. The baptizings of the law and the baptizings of tradition, were entirely distinct from each other; and it is but dreary work those exegetists make of their comments and inferences, who are not aware of this difference. The obligatory purifications from a real and Levitical defilement were one thing, and the cautionary purifications from a possible defilement were another thing. The Law of Moses defined defilements and set forth their causes; and the purifications by baptisms enjoined by the law were of diverse kinds, from the immersion of a proselyte to the sprinkling of an infant, and from the purging the taint of leprosy from a man or a house, to the passing of vessels through fire or water, or the sprinkling a suspected garment. But these actual Levitical defilements did not occur very often in ordinary private life; the consequences were so serious that all persons were careful not to subject themselves to them. While Levitically impure a man could neither eat nor sleep with his family lest he should extend the defilement to them. He could not touch any person in any way, not even with his garments; nor could he touch anything that any one else might touch. He could not sit down upon anything liable to be used as a seat by anyone else. He could not

touch his own goods if he were a merchant, nor money to any person, nor touch a book; in short, he was forced into a complete isolation. Moreover, while thus compelled to live apart, he must repeat at stated times, certain immersions, and bathings, and washings of himself and all his garments. Nor was he allowed to judge for himself when he had borne enough and done enough; and if upon review it appeared that he had made any little mistake or had forgotten anything, he was compelled to begin all over again. And this lasted for twenty-one days or fourteen days or seven days or three days or one day or until evening, according to the nature of the case; and for twice as long if anything had been omitted. During this time if he touched any person, or if he touched anything that another person touched after him, he communicated his own defilement to that person. Thus a Levitical impurity was a thing to be dreaded; for it made a serious interruption to business, often involving a considerable loss, and caused many and great inconveniences in social and family life. Hence, the care universally taken to avoid them made actual Levitical defilements somewhat rare.

But out of this severity of the law and the popular reverence for it, there grew up a class of customs of courtesy, which became in time binding upon all well-bred persons; because every man must be dependent, not only upon his own, but also upon his neighbor's obedience to law. This dependence upon others caused doubt; for however careful a man might have been himself, his neighbor might not have been equally careful, and that neighbor's touch might have defiled

him. There were also many obscure causes of defilement. A running sore was an impurity, and a man with such an impurity might have touched him or his garments in a crowd, or in passing along the street. To touch anything dead was a defilement, and who could tell that he had not killed a fly or a mosquito. To eat any flesh that had not passed through fire or water was a defilement, and who could tell that he had not swallowed a gnat in his sleep, or touched one who had done so? These are not fanciful cases, but are seriously considered, with hundreds of others like them, in various books of the Midrash.

As soon as the door is opened to conjecture, in cases like these, there is no end to the possibilities, and no peace for a scrupulous, sensitive and apprehensive conscience. To meet all these possible and conjectural defilements there had been devised a series of purifications, or probably it would be more correct to say that there had a series of purifications grown up out of a permitted conditional purification. Long before the time of our Lord these had been reduced by the Rabbis to an elaborate system, known by many technical names according to the author or the subject treated, but grouped together as a whole under the name "The Tradition of the Elders." Among these are the *Yadayim*, concerning the washing of hands; the *Kelim*, on the purification of furniture and vessels; the *Miquaoth*, on ablutions and immersions; the *Niddah*, on certain kinds of defilement; the *Ohaloth*, on the defilement and purification of houses; the *Tebhul-Yom*, on purification by immersion at sunset; the *Toharoth*, on various minor defilements; and many

more, among them the commentaries on the law. This system of traditions was held by many Rabbis to be superior in authority to Scripture; not because in itself superior, but because it was the interpretation of that which could not otherwise be understood, and because it was the adaptation of that which could not otherwise be obeyed. However regarded, it was entirely distinct from Scripture itself. It was no part of the law, but entirely extraneous and supplementary thereto; and when it is referred to we must understand its nature, if we would not throw darkness where there should be light. Our author, together with certain of his authorities, is in error with regard to this matter, in confounding the Levitical Law with the Traditions. This is not surprising, for many eminent commentators appear to fall into an obscurity of thought and language whenever they touch the subject of the ancient ceremonial. When St. Peter spoke (Acts 15: 10) of the *yoke which neither our fathers nor we were able to bear*, he was probably referring to the Traditions, because the Law itself was not an unbearable yoke. Our Lord approved and obeyed the Law, but inveighed against the Traditions. However, with regard to this passage in St. Mark which we are now considering, the Law is expressly excluded, and the Traditions are named as the subject of which he is speaking.

These minor and conditional purifications were intended for two purposes, first as a certification to each other, as a matter of good breeding, that they were all ceremonially clean; and second, and chiefly, to remove any possible, problematical and unknown

defilement, so that the most sensitive and timid conscience might be satisfied about itself. Now the forceful point here is that not a single one of these traditional and cautionary washings or baptisms was by immersion. The severe washings and immersions after actual defilement were penalties for a broken law; and it would be absurd to require the penalty of a broken law to be used as an assertion to each other that the law had not been broken. The Rabbis held that it was not necessary and not right to require a major Levitical purification for a defilement which probably did not exist. When the Jew went to market, which must have been a frequent if not a daily errand, he took care not to incur defilement. He did not touch the meat exposed for sale, because it was part of a dead body. He did not touch the counter upon which the meat lay. He did not touch the butcher, nor would he suffer his clothes to come in contact with anything in the market, nor would he touch anything or anybody that had touched any of these things. If he did so he broke the law and contracted an actual Levitical defilement; and then it was not any little Baptisontai that would purify him enough to eat his dinner with his family. Such a defilement sent him into isolation. A choleric Jew had good cause for losing his temper, if any accident or any carelessness of another caused him the great and irritating inconvenience of a genuine defilement.

Such defilement and its resultant purifications were not traditions at all. They were written law, binding and imperative. But when he returned home from market, here was the problem. He could assert that

he was not defiled; he had taken every customary and reasonable precaution. The Levitical Law did not apply, for he had not incurred its penalties; his conscience was clear. Nevertheless, he had others to consider besides himself. The circumstances were such that no man could possibly be absolutely certain. The feather of a dead fowl, for instance, might possibly have floated through the air and touched him before it fell to the ground. If the law required nothing of him, custom and tradition did; and the "Tradition" prescribed what he must do. It was an act of courtesy to his family and his guests, and it was a satisfaction to himself, to use one of the minor forms of purification which should purge away any possible and unconscious defilement, and thus set them all at ease. And so he baptized his hands by having poured upon them the egg-shell and a half of water, and his garments by a little sprinkling, and then he was ready for his meal; and being clean himself he sprinkled the table and all that was upon it, and the couches, and any of the family who desired; and then, asking the blessing of God upon themselves and their food, they ate their meal in peace.

And now note this fact—that St. Mark calls these traditional purifications Baptisontai and Baptismous as well as Nipsontai; and we need no better authority than his for perfect satisfaction with regard to this matter. One of the holy apostles, directly commissioned by the Lord Jesus to build his church, and inspired by the Holy Ghost to make no mistake, is a better authority than all the nineteenth century Baptists that walk the earth, as to what baptism is and

how it is done. All this matter of purification and its various baptisms with their modes and meanings, is new ground to Baptists, for if it were not, there would never have been any Baptists. And whenever any of them begin to find out about the real teaching of Scripture, they presently cease to be Baptists. They leave that narrow tenet which bars out of the Kingdom of God on earth the only human beings who are truly worthy of it, little children; because, by some twist of the intellect and contrary to the usage of the Church of God from Abraham, down, it holds them unfit to receive the regeneration of water and of the Spirit, unfit to be received into the Baptismal Covenant. And in leaving this strange, new, excluding doctrine, these Baptists come up upon higher ground, where they have a wider horizon to view, a freer air to breathe, and greater things to think of.

And when they come from the market, except they Baptisontai, they eat not. And many other things there be which they have received to hold, as the Baptismous of cups, and pots, brazen vessels, and of tables. And we may add, of walls and floors and houses and of the ground they stand on.

In the fourteenth chapter of Leviticus we have the law, not the tradition, for cleansing a house from the taint of leprosy; and in the fifty-first verse the officiating priest is directed as to the final act of purification. *He shall sprinkle the house seven times.* This was the act of baptism long before the Greek word was evolved from its root, or the root itself was brought into being. This was the law; but the Midrash and the Talmud have many a tradition besides

for lesser purifications from real and from possible defilements; and these last did not need the blood of the law, but simple water; they did not need a consecrated priest, but simply the head of the household; they did not need immersion in fire or water, but simple sprinkling or pouring; and St. Mark calls these "traditional" sprinklings or pourings, "Baptismous." Every city had then, as every city has now, its dumping place for offal; and it was called "The Unclean place." But cities grew then, as they do now, and it sometimes became necessary to make a new place, further away, and to build over the old one. Then the offal was removed and the ground prepared for human habitations, and the final act here was an official purification by sprinkling. Can houses and the ground itself be immersed? Yet these were scriptural baptisms as truly as any other, or else St. Mark is in error when he makes these traditional purifications to be "Baptismous."

In the nineteenth chapter of Numbers we have the law for the preparation of the "Water of Separation" and its use in baptisms; and there we read that the tents in which the people lived, with all their contents were purified by sprinkling.

This law was afterwards applied to houses. From the seventeenth verse on we have the law for the purification of persons from the major defilements, such as needed the water of separation. These were comparatively rare, for there were only three red heifers burned from Moses to the captivity. But in these major defilements the baptized person was simply sprinkled, while the clean person who did the bap-

tizing (verse 21) and thereby contracted a minor defilement, washed his garments and bathed or immersed himself. Here the greater baptism was by sprinkling, and only the lesser one by immersion; the difference lay in the element with which the baptizing was done, for in the greater baptism the element was a kind of lye, and in the lesser baptism ordinary water.

One wearies to go over all these, but the Bible is full of them. Hundreds of instances could be cited of legal purifications by sprinkling, and hundreds more by pouring; while the traditional purifications were innumerable, being of constant daily recurrence in the life of every Israelite, old and young. It is to these, of both kinds probably, but certainly to the legal purifications, that the author of the Epistle to the Hebrews refers in the ninth chapter; where in the tenth verse he speaks of the ancient ritual as consisting of "*meats and drinks, and divers washings, and carnal ordinances.*" Now the "*divers washings*" here is, "*Diaphorais Baptismois,*" or "*various baptisms.*" To restrict these to immersions, evidences an ignorance of the Mosaic law and traditional custom; and of the fact that the Church of God from the time of Abel, has had but one sacrifice, one baptism, one moral law, one Holy Spirit, one God, one Savior, and one method of salvation through that Savior. Or it evidences one whose mind is warped by a theory held, as theories often are, so passionately that it completely obscures his vision and distorts his judgment.

A phrase that recurs not infrequently in Baptist books is the assertion, charming in its modest simplicity,

“The Bible and the Bible only, is the religion of the Baptists.” Why, then, do the Baptists go with such diligent search to Pagan authorities for their distinctive tenet, hunting far and wide for the heathen definitions of a word, when right under their eyes, in the Bible itself, is the ancient rite acted out, described, defined, and made so plain that all the world sees it but themselves—an act ages older than the word they labor over, and hence an act which must define the word, and not be defined by it; an act for which all Pagan verbal definitions are irrelevant and absurd. “Presbyter” is a word in very common use; in classic Greek it means old, an old man, the wisdom and dignity of age, etc. Shall we have a new sect to arise and divide off from all other churches, because all of them have young presbyters? An argument that none but old men can possibly be Christian ministers, would be just as sensible and could be made every whit as strong as the Baptist argument for immersion out of the definition of a word. Deacon, also, comes from a Greek word meaning a servant, and a servant of the kind defined by “*one who is dusty from running,*” “*one who sleeps in dust and ashes,*” or in general, “*one who has to do with dust and dirt.*” Because this is the meaning of the Greek word, must we compel our deacons to sprinkle ashes upon their clothes and soil their faces and hands, in order to be correct and scriptural deacons? The Greek word for angel means simply a messenger; must we therefore deny all spiritual character to angels and make them merely human messengers? The Greek word for God is one that falls very far short of the Hebrew. The

Greeks had no word with meaning large enough to express the Hebrew idea of God, and be a translation to the Greek mind of the Hebrew meaning. When a Hebrew wrote or spoke in the Greek language, he was hampered for the want of words to convey accurate meanings, especially of his religious ideas. The Hebrew thought was larger, more poetical, more full of ideality, often dreamy and imaginative, and the Greek language was but an imperfect medium for it. In the first verse of the Epistle to the Hebrews the author was obliged to speak of the Hebrew God as "The God," in contradistinction to other gods. *Palai ho Theos Calesas*, "Long ago the Lord having spoken." But we go back of the Greek word and take the Hebrew idea. Nor had the Greeks any word to express the Hebrew idea of a religious purification, a cleansing not from uncleanness, but from the idea of uncleanness. The Hebrew thought could be expressed in Greek words, of course, but it would take a good many of them, a paraphrase of explanation. *Bapto* and its derivatives was the best, because the most comprehensive word. Our author asks why *Ruino* and *Rantizo*, to sprinkle, were not selected. We answer. Because purification was often done by pouring. Why was not *Cheo*, to pour, chosen? Because purification was often done by sprinkling. Why was not *Brecho*, to wet, adopted? Because purified persons were often not wetted, only sometimes. Why was not *Katharizo*, to cleanse, preferred? Because it means to cleanse from physical filth, and is often used with regard to a cathartic medicine. Why was not *Louo*, to wash, taken? Because its primary meaning

is to wash the body, and was far too narrow to include the various methods of purification. Why was not *Nipto*, to wash one's hands, used? Because the hands were not the only things baptized. These questions are childish. *Baptizo* was the best available word because the word of widest meanings, as its uses show. The children of Israel were baptized unto Moses in the cloud and in the sea. The cloud wet them with its dampness and the sea with its spray, but the Egyptians were the only ones immersed unto Moses, and a disastrous baptism they found it. Nebuchadnezzar also was baptized with the dews of heaven, which was a quieter method than even sprinkling. These are scriptural and Jewish uses of the Greek word, and no other word came so near the right meaning as *Baptizo*. We have already seen that St. Mark uses *Nipto* to express the idea of a baptism of the hands, and we shall presently find that *Louo* is used as the direct equivalent of *Baptizo*, where the latter is used to describe a purification. But the truth is that the Greeks had no word that was a counterpart to the Hebrew idea, just as the French have no equivalent for our word home, nor we any equivalent for many words in every language. When the Bible was rendered into English there were many Greek words for which there were no English equivalents; for some of these the most available word was chosen, while others were transferred bodily. Among the latter was baptism; and it is as foolish to restrict its meaning to dip or plunge, as it would be to restrict the meaning of another of these transferred words, *Presbyter*, to a wise old man, and the *Presbyterian*

church to a church composed exclusively of wise old men; or to restrict the meaning of deacon to a dirty servant. To ascertain the meaning of a word of this kind we must go back to the thing itself, and search for its methods and its significance from as far back as we can find them. When we learn what the act was, then we know the meaning of its name. This is the method of science, the method of scholarship, the method of common sense; and when it is applied to baptism it utterly destroys the immersionist theory. A word is nothing but the symbol of a thought or a thing or an act, and a symbol is defined by the thing or act it represents; and never, except by Baptists, is an act defined and limited by its symbol.

The readers of this review will probably neither have time nor patience to permit the following out all the errors of this immersionist treatise, nor is it necessary to our purpose; but it is well to look at a few of them where our author is most dogmatic and most confident.

Matt. 3: 6. And were baptized of him in Jordan. Why "in" Jordan unless they were immersed? But the Greek *en* translated "in," means also and with equal correctness, at, on, by, near, etc. St. Luke uses this word to describe the position of the tower of Siloam (Luke 13: 4) where the tower was not "in" the pool, but near it. St. Paul uses it to describe the nearness of Christ to the Father. *At (en) the right hand of the Father.* St. John uses it to describe the light shining "on" (en) one's path. Therefore *baptized at the Jordan* or *near the Jordan*, would be equally good translations.

Matt. 3: 16. *And Jesus, when he was baptized, went up straightway out of the water.* Why "up out of" unless he had been immersed? But the Greek word is *apo*, a word more frequently translated "from" than "out of." There is an instance in the very next verse. *O generation of vipers, who hath warned you to flee from (apo) the wrath to come.* Had they been down into that future wrath and immersed in it so that they would come up "out of" it? Again, *If thou be the Son of God, come down from (apo) the cross.* Would our author have it "out of" the cross?

Our author uses the passage from Mark 1: 5: *And were baptized of him in the river of Jordan*, where the Greek preposition is *eis*; and he quotes authorities to prove that this word means "into," so that the passage should be *Into the river*; and this he thinks must mean immersion. What, then, will he make of these passages? *His fellow servant fell down at (eis) his feet.* Did he fall "into" his feet? Again, *And seeing the multitudes, he went up into (eis) a mountain.* Did he immerse himself "into" the mountain? Again, *He gave commandment to depart unto (eis) the other side.* Did he bid them go "into" the other side? And yet our author says that a Greek scholar will hardly deny that "into" is the correct rendering of this *eis*.

Another passage that our author uses as the basis of an argument is taken from John 3: 23. *John was baptizing in Ænon, near to Salim, because there was much water there.* Why the necessity for "much water" unless for immersion? Again it would seem

that our author does not read Scripture for himself, but follows the mistakes of his Baptists predecessors. *Enon*, the name of the place, is the plural of spring or fountain, and *hudata polla*, translated "much water," means literally "many waters;" not at all much water in one body, but many springs. And this opens up another and better reason for the choice of the place. The river Jordan had "much water" and was a better place for immersions; but the water was river water, warm and not pleasant to drink. In a hot climate, with no ice, cool spring water was a necessity for the thirsty multitudes; while the many springs gave water enough for the most exacting purification by sprinkling or pouring. Again, Acts 8: 38, 39. *And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip.* Here the stress words are "down into" and "up out of." Into is *eis* again. We have already seen that it means at, to, unto, on, upon, etc., but there is no objection to give other instances. *I am not sent but unto (eis) the lost sheep of the house of Israel.* Would "into" be a permissible rendering here? Again, *All things are now ready, come unto (eis) the marriage.* Could one go down "into" a marriage and dip oneself "into" it?

"Up out of the water," is equally a rolling stone for Baptists to build on; and it will not stand steady enough to support their arguments. The preposition here is *ek*, and I will give instances enough of its use to destroy our author's inferences. *And I, if I be lifted up from (ek) the earth.* Would it be proper to

say "out of" the earth, as if our Lord before his crucifixion had been immersed down into it? Again, *He riseth from (ek) supper, and laid aside his garments.* Could it be properly said that Christ arose "out of" supper? Again, *Mary seeth the stone taken away from (ek) the sepulchre.* The stone was not in the sepulchre, and so could not have been taken "out of" it, but only "away from" it. One more example will do, this time from the Acts and from the scene of St. Peter's release from prison by the Angel. *And his chains fell off from (ek) his hands.* Thus this passage concerning the baptism of the eunuch could be rendered with equal correctness, *And they went down both to (or towards, or near) the water, both Philip and the eunuch, and he baptized him. And when they were come away from the water, the Spirit of the Lord caught away Philip.*

The following translation of this passage is given by Dr. J. W. Dale, in his book "Christic and Patristic Baptism."

And as they went on their way, they came upon some water; and the eunuch said, See! water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they alighted, both, at the water, Philip and the eunuch, and he baptized him. But when they remounted from the water, the Spirit of the Lord caught away Philip.

If our author feels disposed to dispute this rendering we advise him to proceed cautiously; Dr. Dale is a strong writer. It would be wise for him to get the book and read it.

A cause must be hard pushed that uses arguments

so easily refuted as these; for these prepositions *in*, *into*, *out of*, and the like, are of no value whatever to the immersionist theory, and it is difficult to understand how a competent Greek scholar can bring himself to use them. They appear to teach immersion only to those who cannot read Greek. They are of force only with those who have trusted to the honesty and sincerity of teachers whom they supposed knew the truth; or else only with that not inconsiderable number of people who suppose that the English Bible, at some indefinite time in the past, was handed down out of heaven, already printed and bound and ready for use, with instructions to study it and found churches upon it. Our author himself seems to labor under a feeling that the Greek Testament was so handed down out of the skies; for he allows one of the definitions of a Greek word to destroy, in his own mind, the method and use and meaning of a Hebrew custom of twenty centuries' standing; and he perverts and twists these Greek prepositions to make them accord with his verb. Such arguments collapse instantly at the touch of truth; and in the minds of those who love truth, recoil with crushing force upon the cause that used them.

Our author lays much stress upon St. Paul's figure of burial, *Buried with Christ in baptism*. But if one figure must compel a certain mode of baptism, why not another? St. Peter uses Noah's ark as a figure. 1 Pet. 3: 20: *Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us.* The Baptists are chary of this figure, because the ark was not immersed nor

the people who were saved in it. The great majority were indeed immersed, but immersion for them was a figure of the wrath of God. Now if immersion be in one place a figure of the burial with Christ, and in another place be a figure of punishment and the anger of God, why should any fair-minded man select the one and neglect the other? Do they not both come from the same authority? Here is another figure—1 Cor. 10: 2, 6: *And were all baptized unto Moses in the cloud and in the sea. Now these things were our examples.* The immersion in this figure belonged to the Egyptians; and if, as St. Paul says, these things were intended for examples to us, we should be very careful to avoid immersion, for the Egyptians died under it. Here is another figure—Acts 1: 5: *Ye shall be baptized with the Holy Ghost not many days hence.* This baptizing was by pouring. God himself has decided that point. Joel 2: 28: *I will pour out my Spirit upon all flesh.* Another figure is that of grafting. Rom. 11: 17-24: Baptism is not referred to by name in this passage, but baptism was and is yet the outward rite that marks the transition from the one state to the other. Something must have answered to the physical act of inserting the wild graft into the good olive tree, and baptism is the only thing that can do so. In several passages Christ is said to be one who baptized with the Holy Ghost and with fire. But when he imparted the Holy Ghost to his disciples, St. John says, 20: 22: *He breathed on them, and saith unto them, Receive ye the Holy Ghost.*

Probably none but Baptists have ever tried to find any definition of the mode of baptism in these figures

of speech; and they do so in their characteristic method, by selecting the figure that suits them and ignoring or explaining away the others. Let our author apply his elaborate reasoning about justness in metaphors to Noah's ark, to grafting of olive trees, to breathing, if he would follow the methods of scholarship and attain its ends.

One chapter in this immersion treatise is devoted to the Septuagint, but with one passage from that book we can make this chapter worse than useless.

Ecclus. 34: 30: *He that washeth* (Baptizomenos) *himself after the touching a dead body, if he touch it again what availeth his washing?* (Loutroautou.) Here the Septuagint makes Baptizo and Loutron refer to the very same act, naming it and describing it. Now read Numb. 19, from the eleventh verse on. The thirteenth verse reads as follows: *Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.* The eighteenth and nineteenth verses enforce sprinkling with a bunch of hyssop dipped in the water, as the specific and exact method of purification. And note this fact, that the Septuagint first uses the Greek word Baptizo as the proper and correct name of this purification by sprinkling, and then a moment later, and evidently to avoid tautology, uses a form of Loutron (Louo) to name and describe this same act. The meaning to the Hebrew mind is this: *He that purifieth himself after defilement from touching a dead*

body, if he touch it again what availeth his purification? he is again defiled. Our author is entirely in error when he says that the person baptized “shall wash his clothes and bathe himself in water.” In this he follows Dr. Carson, whose error is inexcusable. Had our author taken the trouble to read Scripture for himself he would have found, two verses further on, this decisive statement of the law: *And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes,* etc. And an attentive reading of this and any one of a hundred other passages, would make it plain to him that in Scripture usage “to purify himself,” meant always that the defiled person should procure himself to be purified according to the ritual of the law, in the proper way, and by the proper authorities. Errors like these are so gratuitous, so careless, they show so little reading and so much dogmatism, that it is not always easy to refrain from some sharpness of criticism in exposing them.

There are also a number of historical errors into which our author has been led by a too confiding reliance upon his guides. One of these will be sufficient to show that this treatise is as thoroughly unreliable in this respect as in every other.

In arguing that a large number of immersions could be performed in a short time, he says, (pg. 160): “On the 16th of April, A. D. 404, Chrysostom immersed three thousand people in Constantinople, dipping every person *three times!*” (Italics and exclamations his).

This assertion is made unqualifiedly, even triumph-

antly; and our author evidently believes it to be true. The inference is that if one man, St. Chrysostom, could baptize three thousand persons by trine immersion in one night, then the baptism by immersion of the three thousand converts on the day of Pentecost was not an impossibility. Our author cites Dr. Christian, who seems to be as unreliable as Dr. Carson, as his authority, and then quotes directly from him: "On Easter eve, the 16th of April, the Church of Chrysostom and the friendly clergy met together, as was the custom, to spend the night in vigils and to greet the rays of the Easter morning. With them were assembled three thousand young Christians, who were to receive baptism."

The first thought that strikes one here is that St. Chrysostom was not alone. Who were these "friendly clergy," and how many were there to help him baptize? If there were any, then our author is not guiltless of a misuse of the information he had before him, because he gives the impression in his bold assertion quoted above, that St. Chrysostom alone baptized three thousand persons in one night, "*dipping every person three times!*" It seems impossible, as the matter stands in his own pages, to acquit the author of this treatise of disingenuousness. Turning to Dr. Christian's statement, its phraseology betrays a complete ignorance of the whole order of the early church. What was "the church of Chrysostom?" Now St. Chrysostom was a bishop, and what is more, he was an Archbishop, and what is more, he was the Patriarch of Constantinople, one of the great rulers of the Church of Christ, and a near successor of the Apostles.

St. Chrysostom had no "church" in the sense in which Dr. Christian uses that word, that is, a single congregation after the Baptist model. "The Church of Chrysostom," as the phrase is used in this paragraph, is an absurdity. St. Chrysostom ruled over all the churches in the territory covered by the Eastern Empire; in Asia to the confines of the Patriarchate of Alexandria, and in Europe to the dominions of the Bishop of Rome. Archbishops and bishops were made his sway. The congregation of his own cathedral was governed by priests and deacons whom he appointed. His "church" was the whole body of the faithful in all this vast territory. St. Chrysostom summoned those of his clergy who were within reach, to meet him in the cathedral on the vigil of Easter; and Easter Even has always been one of the great seasons of the church for baptizing. The Collect and the Epistle for that day have special reference to baptism, and the Gospel for the day relates the story of the burial of Christ. St. Chrysostom would not in any case have baptized any of these candidates, for it was not an apostolic function to baptize; that belonged to the priests and deacons; and as there were several hundreds of these present, the baptizing of three thousand catechumens need not have taken half an hour, provided there were water enough. But on this night there were no baptisms, or but few. St. Chrysostom had incurred the hatred of the Empress Eudoxia, and she sent a force of barbarian mercenaries, who burst into the cathedral and slew many of the clergy and people. Rapine, outrage and murder reigned that night. The following account is taken

from "The Nicene and Post Nicene Fathers," First Series, Vol. IX, pg. 14.

St. Chrysostom "was dragged by imperial guards from the cathedral on the virgil of the Resurrection in 404, while the Sacrament of Baptism was being administered to hundreds of catechumens. 'The waters of regeneration,' says Palladius, 'were stained with blood.' The female candidates, half dressed, were driven by licentious soldiers into the dark streets. The Eucharistic Elements were profaned by pagan hands. The clergy in their priestly robes were ejected and chased through the city. The horrors of that night were long remembered with a shudder. During the greater part of the Easter week the city was kept in a state of consternation."

And it is out of a scene like this that Dr. Christian manufactures something which our author turns into a positive statement of his own, that one man baptized three thousand persons in one night, and, with great particularity, that he dipped every one of them three times. It is a deserved and just inference that the other statements of Dr. Christian are as untrustworthy as this, and that our author's use of them are as fallacious and misleading.

The frequent references in this treatise to "Greek Baptism" as being an immersion after the Baptist mode, are as unreliable as every other statement upon which any especial emphasis is laid. The Greek Church quite rarely has occasion to baptize adults, for their rule is that of infant baptism. The Bishop of Ooroomiah, Media, whose name is Mar Yohannon, visited this country some years ago to inspect the Greek

churches in New York and San Francisco, and was asked particularly how he baptized. His reply was, "We baptize children by putting them in the font, in a sitting posture, up to the breast in water, facing the East—and pouring water upon them in the name of the Father, Son, and Holy Ghost." And he further added, "Such is the kind of immersion practiced all over the East at all periods." He stated also that he had never seen an adult baptized. This method of baptism is also, strangely enough under the circumstances, completely borne out by the pictures in the catacombs described by our author; every one of which represents the baptizer standing dressed upon the shore, a thing impossible in the Baptist idea of immersion. These early pictures, therefore, like our author's other witnesses, bear testimony against himself; a fact which, with the blindness we so often see united to an error intensely held, he does not perceive.

There is very much more in this treatise, both of statement and argument, as open to correction and refutation as anything touched in this review; but when an object has been accomplished it is not well to go on expending labor and time. The object undertaken by this paper is simply to answer to the request referred to in its opening paragraph, and to furnish sufficient grounds for the adverse conclusion reached herein.

And now we may be permitted a few final words on this subject. A learned and devout Jew came once to our Lord seeking light upon the great things taught

by him, and our Lord said to him in a strange elevation and dignity of thought and language: *Except a man be born again he cannot see the Kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.* Something in these words seems to lift us above all this petty wrangling up into the great things of God, and the great things of God are always mysteries. What is it to be born again? Where is the Kingdom of God? What is it to be born of water and of the Spirit? What is it to enter into? What is the Kingdom of God? The scholarship of the world may be a great thing, but this is a greater. Something happens to us at some period of our lives which has a most serious result to us. Our Lord is trying to make us comprehend what it is that happens, when it happens, and what the result is. The thing that happens to us is in part visible, for it is connected with water; and in part invisible, for it is connected with the Spirit. The water and the Spirit, working together, accomplish a result upon us which our Lord describes as a being Born Again. We do not know what this means. We have ideas, conjectures, inferences, analogies; but no mortal man has a clear comprehension of the thing thus described by a figure of speech, and no man but one blind to his own limitations thinks he has. Why was it thus described by a figure? Doubtless because a direct description would not have been comprehensible by us; there can be no other reason. Again we read; *Arise, and be baptized, and wash away your sins.* How can baptism “wash away” sin? Repentance is pre-supposed; but repentance does not take away sin

or there would have been no need of baptism for this purpose, nor can it "wash" away sin. The apostle declares that it is baptism that operates to take away sin. We may well say with Nicodemus, "How can these things be?"

These are the subjects that true Theology ponders and strives to understand. These are the subjects that a theologian is always willing to discuss. They are great themes, never exhausted, worthy of men's deepest thought and research. God never ordains anything without reason; and the reason for the union of spiritual and material in the sacraments must lie down in the strange union of spiritual and material in ourselves—a thing that grows more mysterious with every increase of our knowledge concerning it. These are the themes that should engage the thoughts of the religious leaders of the people, and they are far above the petty disputes over the exact width of a fringe, or the breadth of a phylactery, or the quantity of water, or the color of a book-mark, or the degree of wetness, or the quarter to which one should turn his face in prayer, or the posture he should assume in the beginning and the middle and the end of baptism—or any of the themes that busy the brains of those secondary theologians, who deal in inferences and found sects upon them as if they were matters of the faith. The essential things are revealed in Scripture, and that which is not clearly revealed is not essential. The inferences which men draw may or may not be true, but even if true they are not binding. That baptism is exclusively by immersion is nothing but an inference, for it is not revealed. The wayfaring man can not

find it there. And that it is a violent inference is shown by the long train of surmises, reasonings, deductions, conclusions, impressions, explanations, and involved interpretations required by every immersionist argument, in the utter absence of any "Thus saith the Lord." That immersion is a violent inference is shown by its corner-stone, which must be the search through pagan literature for the heathen definition of a word; by the necessity it is under to build upon that foundation, by putting the mass of the Christian authorities it quotes into a false position which their lives contradict; and by the fact that the result attained by all these methods strains the meanings of the New Testament, contradicts the meanings of the Old Testament, and flies in the face of the learning and piety of all christendom. And that result, when attained and carried into practice—what does it accomplish but to make one of the great Sacraments of Christ Jesus our Lord difficult in all cases and impossible in many, thus forcing many to fall under the condemnation of that strange and mysterious but most forceful saying of the only Being who certainly knows all about it and who therefore is the only absolutely competent authority, *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God?*

J. B. BRINEY'S REPLY TO DR. TUCKER'S
REVIEW

OF

“THE FORM OF BAPTISM.”

J. B. BRINEY'S REPLY.

THE document to which I am about to reply is a remarkable production. Its remarkable features will appear as this reply progresses. Its many personal flings are altogether below the plane of judicious investigation, and I shall pass them without notice, and confine myself to such matters as have either direct or remote bearing on the great question at issue. Without further introductory remarks I proceed to the work in hand.

"The claim is a very large one. Since the day when the matter was in dispute between the disciples of St. John the Baptist and the Jews . . . baptism has been the subject of frequent controversy."

The "claim" here referred to is that "Immersion is the only form of baptism taught in the Bible," which, according to my reviewer, was the "matter" in dispute between John's disciples and the Jews! The form of baptism was not in dispute at that time, and did not get into dispute till affusion began to usurp the place of immersion in the third century. It is not in evidence that the dispute was about baptism in any respect. The text referred to says that the dispute was about "purifying." No doubt baptism suggested the theme that was in controversy, but, so far as the record goes, baptism itself was not in dispute.

These initial and comparatively harmless mistakes serve to show that my reviewer is by no means infallible, and to prepare the reader for the many serious errors to be pointed out further along.

Another item in the beginning of his effort indicates that his information is capable of enlargement. He confidently assumes that "about nine-tenths of all Christians" practice affusion for baptism. Now, there are about three hundred and twenty-five millions of Christians in the world, as the word is popularly used. About eighty-three millions of these belong to the Greek Church and are immersionists, as all the world, with the exception of my reviewer, knows. It is certainly not extravagant to say that there are ten millions of people in other immersionist churches. This puts ninety-three millions on the side of immersion—a large tenth! If the infants be deducted, taking one from the Greek Church to about three from the Pedobaptist churches, the result will be not more than two affusionists to one immersionist. Now deduct the whole Roman Catholic Church, whose great lights admit that the form of baptism has been changed since the days of the apostles, and also the Anglican Church, in which immersion was practiced till the reign of Elizabeth, and those who claim that affusion is taught in the Bible are a small minority! And indeed these ought not to be counted, for they were for the most part taken through the ceremony in infancy when they had no choice in the matter! Numbers prove nothing, however, as regards the scriptural form of baptism.

Concerning my reviewer's many insinuations and

innuendoes as to dishonesty on the part of authors quoted in "The Form of Baptism," a plain word must be spoken. When a writer undertakes to weaken a cause by casting aspersion upon the character of men who, to say the least of it, are his peers in every sense, he reserves to himself but little ground upon which to claim the respect of mankind. Most of the quotations made at second hand in my treatise on baptism were taken from "Concise Comments on Baptism, with References Verified," by W. W. Everts, of Haverhill, Mass. I selected this collection on account of its thorough reliability, the author having verified the references by personal examination. This required him to visit a number of prominent libraries, respecting which he says: "The thanks of the writer are hereby expressed for courtesy extended to him by the librarians of Morgan Park, Ill.; Crozier in Up-land, Mercantile and Philadelphia, in Philadelphia, Pa.; Union Theological in New York City; Yale in Connecticut; Public, and Athenæum of Boston, Harvard, Newton Centre, and Andover, in Massachusetts."

This gives ample security against error in the quotations unless Mr. Everts intended to deceive his readers, of which there is not a particle of evidence aside from my reviewer's insinuations. He promised to show misrepresentation of authors, but did not so much as make an effort to redeem his promise. If there is any misrepresentation in this regard it would have been an easy matter to point it out, and he would eagerly have done so if he could. This he could not do, but to try to break the force of an argument that he could not answer he did not hesitate to resort to

aspersion. It is to be feared that he has paid but little attention to the Decalogue,—particularly the ninth commandment.

It is perfectly manifest that he feels the force of the argument from authorities, and hence his wild, reckless and futile effort to find “disingenuousness” somewhere in the use of these. “Thine arrows stick fast in my flesh” is the plain import of his course. “It is evident that our author has not treated these writers nor the question he undertakes to settle with fairness or justice.” This is a grave charge, and in making it and failing to offer a particle of rational proof of it, he invites suspicion as to his motives. Why did he not name at least one author who received unfairness or injustice? Why did he not make a quotation from some author, and by the side of it place the same quotation as made in “The Form of Baptism,” that his readers might see the misrepresentation for themselves? Why did he not do something of this kind if he made his accusation in honesty of purpose? If “our author” has misrepresented authorities he deserves the anathema of the public; but if his accuser has made a charge that he does not and cannot sustain with adequate proof, he invites to himself public condemnation.

Here is his proof: “Because if they were so entirely convinced that immersion is the only admissible form of baptism, then they were neither honest nor sincere in refusing immersion for themselves.” This shows that he neither comprehends the authors involved, nor the question he was asked to decide. “The Form of Baptism” quotes no author as saying

that "Immersion is the only admissible form of baptism," nor is this the question that I was asked to write upon. "Immersion is the only form of baptism taught in the Bible" is the proposition. Now every person who knows the alphabet of this subject knows that hundreds of the best scholars and critics the world ever saw, believed the proposition, and yet did not believe that "Immersion is the only admissible form of baptism." My reviewer might have learned this from the treatise he tried to review if he had read it with care, for attention is therein called to this very point.

In giving the second ground upon which Pedobaptists defend affusion, Dr. Philip Schaff says: "By the general principle that the genius of Christianity in matters of form and ceremony allows freedom and adaptation to varied conditions, and that similar changes have taken place in the mode of celebrating the Lord's Supper." Bishop Coxe says: "I wish that all Christians would restore the primitive practice. I say this, though I believe the other to be valid." Bishop Stillingfleet says: "Rites and customs are altered; therefore men do not think that apostolical practice doth bind." Bishop Kenrick says: "The change of discipline which has taken place in regard to baptism should not surprise us; for, although the church is but the dispenser of the sacraments which her divine spouse instituted, she rightly exercises a discretionary power as to the manner of their administration." Now, all this and much more to the same effect, was before my reviewer when he wrote his labored and puerile disquisition on the

hypothetical inconsistency and even dishonesty of my authorities. They believed that "immersion is the only form of baptism taught in the Bible," though they did not believe that they were tied to that form. It is a pity that a man will undertake to instruct the public on a subject that he manifestly does not comprehend himself, and especially that he will make his own misapprehensions the basis of severe charges against other people. Evidently he does not know "why these decisive witnesses wrote one way and acted another," and hence his bewilderment. There is no difficulty to one who understands the question.

Referring to a quotation made from Bishop Coxe, my reviewer says: "But here is an utterance that looks another way." Let it be observed that no effort whatever is made to show that any injustice was done Bishop Coxe in my quotation from him. The Bishop was in easy reach of my reviewer by mail, and why did not the latter get some intimation directly from the former to the effect that injustice had been done? Let the reader carefully compare my quotation from the Bishop with the one made by my reviewer, and note whether there is the least discrepancy. They are not even on the same subject. My quotation is an admission that the primitive baptism was immersion; his has reference to some alleged neglect of baptism on the part of Baptists. How does this "look another way?" And it is upon such puerile trifling as this that he seems to expect an intelligent public to believe him when he charges men with misrepresenting authors!

"We at once impeach his witnesses." One scarcely

knows how to keep within the bounds of moderation in treating this reckless statement. When Dr. Meyer, the great German scholar and exegete, says that *baptisontai* (Mark 7: 4) is to be understood of "immersion, which the word in classic Greek and everywhere in the New Testament denotes;" when Conybeare and Howson say, "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion;" when Wesley says, "Alluding to the ancient manner of baptizing by immersion;" when Dr. Bloomfield says, "There is a plain allusion to the ancient custom of baptism by *immersion*;" when Prof. Moses Stuart says, "*Bapto* and *baptizo* mean to dip, plunge, or immerse into anything liquid. All lexicographers and critics of any note are agreed in this;" when Prof. Harnack (of Germany) says, "*Baptizein* undoubtedly signifies immersion. No proof can be found that it signifies anything else in the New Testament and in the most ancient Christian literature;" when Prof. Thayer says, "All reputable lexicographers are now agreed that its primary meaning is to immerse,"—when all these and many more world-renowned scholars so say without a note of discord, there comes a voice from Mobile, saying, "We at once impeach the witnesses!"

"O wad some power the giftie gie us,
To see oursils as ithers see us;
It wad frae mony a blunder free us,
And foolish notion."

My reviewer's remarks about English translations and revisions are really amusing. He actually seems to think that Wickliffe, the King's translators, and

those who gave us the Revised Version, by not translating *baptizo* at all, decided against immersion! Did he not see that he was using a two-edged sword? If they thus decided against immersion, they decided against sprinkling and pouring! If, therefore, immersion is to be summarily disposed of in this way, affusion is doomed to the same fate. I presume that English translators and revisers would very promptly refuse to accept his absurd explanation of their conduct.

But why did not the Revisers translate *baptizo* by immerse? By what right my reviewer claims to be so thoroughly acquainted with the reasons that actuated them in this matter, I know not. He appears to be much more familiar with reasons that they have never avowed, than with the published rules that they adopted for their government. In their preface to the New Testament they say: "The character of the Revision was determined for us from the outset by the first rule, 'To introduce as few alterations as possible, consistently with fairness.' Our task was revision, *not* retranslation." This explains why they did not translate the word in question, and I venture to say that in retaining the word used in the Common Version they did not mean to express an opinion as to the original meaning of *baptizo*. This remark is fully warranted by a single statement from Dr. Schaff, chairman of the American committee. Speaking of the meaning of *baptizo*, as used in the *Didache*, he says: "Immersion must be meant, otherwise there would be no difference between the first mode and the last, which is aspersion. *Besides it is the proper*

meaning of the Greek word here used." * In view of this scholarly declaration, how could Dr. Schaff have meant to decide against immersion as the meaning of the word by letting it stand in the Revision as it is in the King's Version? In translating the *Didache*, this eminent scholar simply transfers *baptizo* as the Revision does, but he says that the proper meaning of the word is "immersion." It is impossible, therefore, that he could have meant to decide against immersion in the Revision. A discriminating public will be apt to decide that my reviewer undertook to write about things that he does not understand, rather than believe that Dr. Schaff stultified himself.

When my reviewer says that "this great assembly [the Revisers] calmly and emphatically and formally and by a united act before the world, denied the claim that *baptizo*, as used in the New Testament, means to immerse or dip or plunge," he puts a great strain upon one's patience. He says that the "Baptists had a full representation" on the Committee of Revisers, and yet he says that by a "united act" they "denied," etc. That is, the Baptists agreed to deny that *baptizo*, as used in the New Testament, "means to immerse or dip or plunge!"

The statement that the "scholarship of the world . . . has . . . decided against him" (me) in the position that *baptizo* "means dip or plunge or immerse," rests upon no greater authority than that of my reviewer. May Dr. Meyer be considered a scholar? He says that the "word in classic Greek

* Teaching, etc. Italics mine.

and *everywhere** in the N. T. denotes immersion." Was Dean Stanley a scholar? He, as quoted by Dr. Schaff (will my reviewer at once impeach the witness), says: "There can be no question that the original form of baptism—the *very meaning of the word**—was complete immersion," etc. Is Prof. Harnack a scholar? He says: "*Baptizein* undoubtedly signifies immersion. No proof can be found that it signifies *anything else** in the New Testament," etc. Is Dr. Schaff a scholar? He says: "The usual form of the act was immersion, as is plain from the original meaning of the Greek *baptizein* and *baptismos*," etc. Is Prof. Goodwin, of Harvard, a scholar? He says: "I have no idea that the Greek words *bapto* and *baptizo* ever had any other meanings, either in the New Testament, or elsewhere, than are given in the English translations *dip* and *immerse*," etc. Was Prof. Delitzsch, of Leipsic, a scholar? He says: "It (*tabhal*) signifies *immerse*, the same as *baptizein*." Is Prof. Blaikie, of Edinburgh, a scholar? He says: "There cannot be the slightest doubt that *baptizo*, both in classical and ecclesiastical Greek, signifies *dip*," etc. Are the German critics generally scholars, most of whom, according to Dr. Schaff, have yielded "the point to the Baptists" as regards "the form of baptism." These great scholars, and hundreds of others who admit the same thing, seem to have no weight with my reviewer. Perhaps they should not have written "upon this subject for any wider circle than their own congregations!"

Why did my reviewer confine himself to the English

* Italics mine.

Versions, in which *baptizo* is not translated at all? If he wanted to be just to the truth and his readers, why did he not pay some attention to ancient translations which were made near the apostolic age, and in which the word is literally translated by words that mean to immerse? Why did he not do this, and thus at least make a show of meeting the argument like a man? Instead of doing this, he exhausted himself upon modern English versions that do not translate the word, and do not pretend to give its meaning as it was used in the New Testament times! And this he did in full view of the fact that some of the modern translators and hundreds of other scholars expressly admit that *baptizo* then meant to immerse, and that immersion alone was practiced!

His labored effort on Jewish purifications, which he evidently regards as his Gibraltar, is a curious medley of fair rhetoric, bad logic, unfamiliarity with the Scriptures, disquisitions on the nature and uses of hyssop, castes in India, infant baptism, etc. His entire effort rests on the glaring assumption that the Scriptures identify baptism with the ritualistic sprinklings and pourings of the law. Through page after page he runs this assumption, apparently expecting that intelligent readers will take his repeated assertions and assumptions for proofs! Here is his argument in a nut-shell: There were sprinklings and pourings under the law. There were baptisms under the law. Therefore sprinklings and pourings are baptisms. There are sprinklings and pourings in a modern laundry. There are immersions in a modern laundry. Therefore, sprinklings and pourings are

immersions! He admits, what everybody knows, that there were various immersions under the law. This being the case, he has no right to make the baptisms embrace the sprinklings and pourings, unless he can show that *baptizo* was used in those days to mean sprinkle and pour. There are Germans in America. There are Englishmen in America. Therefore Germans are Englishmen! Any one can think of a thousand illustrations of the obvious fallacy upon which he builds his whole fabric.

But besides the foregoing general refutation of his effort, I must notice some of his special points. He assumes that John's baptism was but a continuance of a rite that had been in use during hundreds, not to say thousands, of years. In this he is at variance with the Scriptures and the best modern exegetes. He says that it would have excited curiosity and elicited questions on the part of the Jews, if it had been something new. Well, it seems to have done both. "And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. . . . And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither

the prophet?" (John 1: 19-25). That a well-informed and sincere man in search of truth should entirely ignore this dialogue between John and some Jews, in considering the origin of John's baptism, is marvelous.

From this passage it is clear that John was practicing something new. The fact that he baptized led his interrogators to suppose that he was either the Christ, or Elijah, or the prophet. Now, if baptism was at that time an old institution, and thousands of people were practicing it, why should the fact that John was baptizing have led the priests and Levites to suppose that he was one of the characters suggested in their questions? Why did they not take these questions to some one of the thousands of others who, according to my reviewer, were baptizing? John was practicing something new, and hence this curiosity and questioning. No wonder my reviewer ignored this passage. It would have spoiled his theory to start with.

Respecting this matter Meyer says: "From their strict scholastic standing-point, they could allow (*own*) so thoroughly a reformatory *an innovation as that of baptism*," etc.* Bloomfield says: "The Pharisees (. . .) thought that the power of baptizing Jews, and thereby forming a new religion, was confined to the Messiah and his precursors, the prophets," etc. Alford says: "They regarded baptism as a significant token of the approach of the Messianic Kingdom," etc. How can my reviewer save his theory that baptism was an old institution when John began his min-

* Italics mine.

istry, in view of this Scripture and these authorities? Well, he can at least impeach the witnesses!

To the mind of a candid logician my reviewer's theory concerning the origin of baptism is now refuted. It is my purpose, however, to expose every fallacy and quibble under cover of which he attempts to take refuge, and hence I advance to his assumption that Jewish proselyte baptism was in existence in the days of John the Baptist. How this antiquated and obsolescent (almost obsolete) notion could help his cause even if it were correct, is not apparent; for all who are intelligent in the matter know that proselyte baptism is now and always has been immersion. For proof of this a single quotation from Prof. Moses Stuart will suffice: "But what has all this to do with the question, What was the ancient mode of baptism? Much; for it is on all hands conceded, that so far as the testimony of the Rabbins can decide such a point, the baptism of proselytes among the Jews was by *immersion*."* If John's baptism and Christian baptism were but continuations and enlargements of proselyte baptism, they were manifestly *immersion*. How will my reviewer dispose of this? I presume he will "at once impeach the witness!"

But proselyte baptism had no existence in the days of John, and hence my reviewer argues upon a false premise. I quote again from Stuart: "In fine, we are destitute of any early testimony to the practice of proselyte baptism antecedently to the Christian era. The original institution of admitting Jews to the cove-

* *Is the Mode of Christian Baptism Prescribed in the New Testament?* p. 142.

nant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the Blind, or in the work of any other Targumist, excepting Pseudo-Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Philo, Josephus, or any of the earlier Christian writers. How could an allusion to such a rite have escaped them all if it were as common and as much required by usage as circumcision? The baptism of John and of Jesus, then, I must regard as being a special appointment of heaven." *

Dr. Meyer says: "For the baptism of proselytes, the oldest testimony to which occurs in the *Gemara Babyl.*, Jebamoth xlvi. 2, and regarding which Philo, Josephus, and the more ancient Targumists are altogether silent, did not arise till after the destruction of Jerusalem." † What can my reviewer say to this? There is nothing left him but to "at once impeach the witnesses!"

His remarks about the Savior's baptism are peculiarly interesting and edifying! "He was purified according to the mode and meaning of the Jewish law and custom. This statement cannot be overthrown; nor will any theologian who comprehends the doctrine of the Incarnation or of the Hypostatic Union, assail it." That settles it! Now, I do not claim to know much about the "doctrine of the Hypostatic Union," but I do know that this statement about the Lord's baptism is supremely ridiculous and absurd. From

* *Ibid.*, p. 140. † *Com. on Matt.*, p. 77.

what was he purified "according to the mode and meaning of the Jewish law and custom?" Does my reviewer condescend to even make a suggestion on this point? After citing the Master's language to John, he says: "What righteousness but the righteousness of the law as expressed in its ritual?" Dr. Barnes may answer: "There was no particular precept in the Old Testament requiring this, but he chose to give the sanction of his example to the baptism of John, as to a divine ordinance. The phrase 'all righteousness' here, is the same as *a righteous institution or appointment*." Everybody but my reviewer knows that what Dr. Barnes here says is true, and that the Savior could not have referred to the righteousness of the law, for what he was about to do was not required by the law.

Dr. Meyer says: "*All righteousness*, all which as duty it is obligatory on us to do. If I do not allow myself to be baptized, and thou dost not baptize me, there remains something unfulfilled (. . .) which ought to be done by us, in accordance with the divine will." Now "the divine will" in regard to baptism was not expressed in the law, but in the commission that John received directly from God. "He that sent me to baptize," said John. The idea that the Baptist baptized in accordance with Jewish "law or custom," and not in obedience to a command directly received from God, and that the Savior was baptized to fulfill some ceremonial law, is so thoroughly absurd, so entirely anti-scriptural, so lowers the dignity and importance of the transaction, and betrays so gross a

misconception of the whole matter, that one can scarcely exercise patience in dealing with it.

In his effort to support his theory, my reviewer quotes the Savior's language as follows: "I came not to destroy the law, but to fulfill it." Let it be borne in mind that this is applied to the Savior's baptism! In this I suppose that originality is to be accorded to my reviewer, for it is presumable that his mind is the first and only one that ever felt the thrill of this wonderful thought! Dr. Bloomfield rightly says that "destroy" here means to "abrogate." Now, it is well known that Christ did "abrogate" the ceremonial law, "having blotted out the bond written in ordinances that was against us; . . . and *he hath taken it out of the way*, nailing it to the cross." * Now, inasmuch as he did abrogate the ceremonial law, it cannot be included in "the law" that he came to fulfill, and *not* to "abrogate." Evidently, "the law" referred to is the *moral* law. The idea of taking the Savior from the lofty plane of fulfilling the moral law, and putting him upon that of fulfilling the ceremonial law, and making him do this by doing something that no Old Testament law required, is intolerable. The Master told the disciples that their righteousness must exceed that of the Pharisees, or they could not enter into the kingdom of heaven. And yet, according to my reviewer, the righteousness which he fulfilled in being baptized, was the righteousness which the Pharisees fulfilled when they complied with the ceremonial law and Jewish custom!

My reviewer is as hopelessly confused as regards the

* Col. 2: 14.

covenant which God made "with the Hebrew nation" as he is in regard to the baptism of Christ. He utterly fails to perceive the broad distinction that the Scriptures draw between different covenants. Indeed, it does not seem to have dawned upon his mind that there was a plurality of covenants. But what saith the Scripture: "For these women are *two* covenants." A little attention to these matters will show how far short my reviewer comes of understanding the subject upon which he attempts to teach others.

In the 17th chapter of Genesis, we read that God made a covenant with Abraham concerning land. "And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession." (v. 8). It was when this covenant was made that circumcision was instituted, and it was instituted with reference to this covenant. "And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you." (v. 11). The whole connection shows that circumcision was to be a token of the land covenant. "And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken my covenant." (v. 14). The penalty here named certainly means disinheritance as to land, and possibly death also. That one should be cut off from the blessings of the spiritual covenant upon which eternal life depends, because his parents failed to have him circumcised when he was a child, is a thought too abhorrent to be entertained for a moment. With this land covenant and its token (circumcision) we have nothing

to do; nor does Paul tell us that it "is continued to our day and to us." If so, my reviewer should be owning land in Palestine and practicing circumcision as a token of his title to it. If the reference is to the spiritual covenant which was made with reference to all people, then every uncircumcised male is cut off and doomed to destruction!

Turning now to the 12th chapter, we find the covenant which *is* "continued to our day and to us:" "And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." (vs. 2, 3). There is nothing here about either land or circumcision. This covenant guarantees land to nobody, and it enjoins circumcision upon nobody; nor does it cut anybody off for not being circumcised.

That this is the covenant that is "continued to our day and to ourselves," is manifest from the following language: "A covenant confirmed beforehand by God, the law, *which came four hundred and thirty years after*, doth not disannul," * etc. Now the covenant of circumcision was not four hundred and thirty years before the law, and is not therefore the covenant of which Paul is treating. Moreover, the spiritual covenant in which we are interested was not confirmed with circumcision or any other mark in the flesh. Such an idea is shocking to every mind that has attained to any adequate conception of this grand theme. The covenant concerning Christ and us was

* Gal. 3: 17.

confirmed with an oath, as we learn from the letter to the Hebrews: "For when God made promise to Abraham, since he could swear by none greater, he swore by himself. . . . Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath." (Chapter 6, vs. 13-17.) This refers to Gen. 22: 18, where God said to Abraham, "And in thy seed shall all the nations of the earth be blessed." Thus God repeated the covenant respecting Christ, and confirmed it with an oath. This lifts the Christian covenant infinitely above circumcision, and all the sprinklings and washings and purifications of the ceremonial law, among which my reviewer is groping in utter blindness to the sublimity of this theme. A strong light is thrown upon this point by the following Scripture: "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed." (Acts 3: 25.) This is the covenant which was confirmed with an oath; the covenant in which we are interested; the covenant with which circumcision had no connection; the covenant to which Christian baptism belongs. Even the immersions that were practiced under the law were "carnal ordinances, imposed until a time of reformation." (Heb. 9: 10.) The idea of evolving Christian baptism from those old "carnal ordinances" belittles and degrades the whole subject! And when one seeks by such evolution to set aside the plain and admitted meaning of the word used in the Great Commission, it is obvious that he is laboring under a great delusion.

When my reviewer says that the sprinkling of the water of separation on an infant or anybody else under the law, was baptism, he says what has no support in reason, revelation, scholarship, or exegesis. He must think that he is writing for the dead past. Living, thinking people will not accept his unsupported assertions as final. If such sprinkling was baptism, why did not the Seventy use *baptizo* in translating the Hebrew word for sprinkle? And if pouring was baptism, why did they not use *baptizo* in translating the Hebrew word for pour? And why did they use *bapto* and *baptizo* in translating a Hebrew word (*tabhal*) which uniformly meant to dip? Their course is easily explained. They were *scholars*, and knew what they were doing. No scholar ever used *baptizo* for sprinkle, or sprinkle for *baptizo*. My reviewer's assertions about baptizing houses, lands, etc., neither need nor merit any attention whatever. They are so thoroughly unscholarly, and so entirely without support from scholarly men, that the only purpose they can serve is to verify the adage about a drowning man and a straw!

We come now to my reviewer's treatment of the seventh chapter of Mark, in which are some things both strange and curious. For instance: "One of the holy Apostles, directly commissioned by the Lord Jesus to build his church." Mark, "one of the holy Apostles!" My reviewer says that some of my arguments are childish. Well, I did try to simplify the matter and adapt it to the comprehension of even a child of good intelligence, but really I did not expect to encounter a child so unintelligent in the Scriptures as not to

know who the apostles were. For the exclusive benefit of my reviewer I cite the following passage: "Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot, who also betrayed him." This inexcusable mistake is made by one who intimates again and again that the author of "The Form of Baptism" does not read Scripture for himself!

In treating this passage my reviewer wholly ignores the important question that relates to the respective claims of the rival words *baptizo* and *rantizo*. Westcott and Hort retire the former from the text and insert the latter; and for this they have the authority of some very old manuscripts. If their judgment is correct, this passage, upon which my reviewer spends a large part of his effort, is taken out of the controversy so far as *baptizo* is concerned. One who would intelligently discuss this passage cannot ignore this factor. But my reviewer proceeds as if he had no knowledge of the facts, though they were before his eyes in the treatise he professes to review.

Here I may remark that "our author" is not in error in his statement that "modern textual critics have, with striking oneness of sentiment, decided that *klinon*, the word for tables or couches, is an interpolation." There is not a modern text that retains the word. Tischendorf, Westcott and Hort, and all that class of modern critics, omit the word. But my

reviewer refers to the revisers, and undertakes to tell his readers what they did "exactly." Well, they "exactly" retired the word from the text, but gave a marginal notice of the fact that "many ancient authorities add *and couches*." But of course it was their judgment that the word is spurious, or they would not have left it out. They furnish the same sort of information as to *rantizo* in the fourth verse, which utterly failed to get my reviewer's attention.

It is difficult to see what service the fact, if it be a fact, that all the baptisms referred to in the passage under consideration, were traditional, can render the cause of my reviewer. He himself tells us that the requirements of the law as to ceremonial cleansing were not a "yoke which the fathers were not able to bear," and that the traditions were such a yoke. He also says that the legal purifications included immersions. Now how the traditional cleansings could be heavier—more of a yoke—than the legal ones, and yet omit the immersions, can probably be understood by one who knows all about the mysteries of the "Hypostatic Union!"

But my reviewer's great fallacy lies in making *nipsontai* and *baptisontai* mean the same thing. In this he is supported by no good authority, and the text itself refutes the claim. "For the Pharisees, and all the Jews, except they wash their hands diligently, eat not." That is, they did not eat at any time without washing (*nipsontai*) their hands. But they baptized (*baptisontai*) only when they came from the market. This clearly marks a difference between the ceremo-

nies, and the best exegetes recognize the difference,* my reviewer to the contrary, notwithstanding. It is marvelous with what assurance a man in support of a sinking cause will throw himself against the world's best scholars and critics. Intelligent readers will probably prefer to stand with such great scholars and critics as have been referred to, and believe that whatever was baptized when a Jew came from market, was immersed according to the meaning of the word "in classic Greek and in the New Testament everywhere" (see Meyer), rather than accept the bare assertion of a man who handles such expressions as "*any little baptisontai!*"

Nor does Mark use *baptisontai* and *nipsontai* interchangeably, as my reviewer again and again asserts. He says that the Jews washed (*nipsontai*) their hands before every meal, and that when they came from market they immersed (*baptisontai*). It is perfectly obvious that the words express different ideas. Why did not my reviewer pay some attention to quotations from Josephus, Stier, Ainsworth, and others, which show that the ancient Jews did, as a matter of fact, frequently bathe—immerse—themselves before partaking of their meals? Why did he not do this instead of imposing upon his readers his own dreary speculations and groundless assertions? He seems to think that his *ipse dixit* is sufficient to sweep all authority into utter oblivion!

Perhaps the most amusing part of my reviewer's effort is found in his declaration that Baptists "presently cease to be Baptists" just as fast as they chance

* See Meyer, Olshausen, Plumptre, T. S. Green, etc.

to learn what he knows on the subject! Alas! for Gale, Carson, Conant, Hackett, etc., that they should have lived and died without the exquisite privilege of sitting at the feet of our Mobile Gamaliel! It is not too late, however, for Drs. Broadus, Boise, Harper, etc., and these men should lose no time in taking up their line of march southward, that they may learn wisdom from a man who does not know who the apostles were!

The idea that wading through old Jewish purifications in search of the "origin and mode of baptism," "is new ground to Baptists" or any others who have read up on the baptismal controversy, is supremely ridiculous. It is very old ground—so old that it is mainly occupied now by belated travelers who have not kept up with the march of modern thought and investigation along this line.

My reviewer seems to labor under the hallucination that somebody supposes that the Greek verb (*baptizo*) expresses the whole import of Christian baptism. All his remarks upon "presbyter," "deacon," etc., are based upon this mistaken idea. We go to the Greek word to learn simply one feature of the ordinance, namely, *the act performed* when baptism is administered. The Greek verb is competent to teach us this, as every scholar knows. But when we wish to know the full significance of the ordinance that involves the act indicated by the verb, other sources of information must be consulted. The Greek words, *presbuteros* and *diakonos*, do not of themselves mark out and define a Christian bishop or deacon; nor does *baptizo* mark out and define Christian baptism in all the scope of

its meaning. But it does indicate the *act* performed in the administration of the ordinance, and this is all that immersionists claim. This the word can and must do; and this, according to the best scholarship of the world, it actually does.

Of course it is proper to study a word in the light of the thing to which it is applied. Indeed, this is the only way of ascertaining the meaning of a word. This method my reviewer states, but does not follow. He finds one thing and applies the name of another thing to it. He goes into the Old Testament and finds sprinklings and pourings—named and marked as such—and then applies baptism—the name of another and a different thing—to them! He hears the word horse applied to the animal that rightfully bears the name, and then goes away and finds some oxen and sheep, and applies the other word to them, and thus ascertains the meaning of horse! He finds that an ordinance of Christianity is called baptism, and then goes away and finds certain sprinklings and pourings, and applies the name of the ordinance to them—a thing that no writer, inspired or uninspired, did during or before the apostolic age! But as applying the name of the noblest of animals to oxen and sheep does not make these beasts horses, neither does applying the name of the Christian ordinance to affusions make them baptism.

We are told that to restrict the “various baptisms” of Heb. 9: 10 to immersions, evidences something very ugly. This passage refers certainly to the “legal purifications.” Very well; let us keep on certain ground. My reviewer admits that “legal purifica-

tions" embraced immersions. Now, to these immersions the word must be restricted, unless it can be shown from the literature of that day that it was used to denote sprinklings and pourings. This has not been done, and it is entirely safe to predict that it will not be done. I do not say what extending a word of an ancient language so as to force it to include things that it is not applied to in the literature of the language, evidences; but I do say that it does *not* evidence discriminating thought. He who does so perpetrates the fallacy of applying the word horse to horses, oxen and sheep indiscriminately. The major part of my reviewer's essay rests upon this fallacy. Inasmuch as various things were immersed for various purposes, there were "various immersions."

My reviewer says that my questions as to why some one of various words named was not used instead of *baptizo*, "are childish." Perhaps they are, but evidently they are not yet down to his plane of thought. *Brecho*, to wet, was not used, "because purified persons were often not wetted, only sometimes." But we are discussing baptism, not purification. Are we to understand that baptized persons "are often not wetted, only sometimes?" May dust or sand be used in baptizing? *Katharizo*, to cleanse, was not used "because it means to cleanse from physical filth," etc. But does it so constantly mean this that it is never applied to spiritual things? Let the following examples answer: "What God *hath cleansed*, make not thou common." "And he made no distinction between us and them, *cleansing* their hearts by faith." "*Having cleansed* it (the church) by the washing of

water with the word." "And *purify* unto himself a people." "And the blood of Jesus his Son *cleanseth* us from all sin."

In attempting to answer these "childish" questions, my reviewer surrenders his whole theory of the "origin and mode of baptism." *Rantizo*, to sprinkle, was not used "because purification was often done by pouring." *Cheo*, to pour, was not used "because purification was often done by sprinkling." He repeatedly admits that immersion was also used. Let the reader observe that "purification" is slipped in all along here! Now let it be borne in mind that the thing indicated by all these words, according to my reviewer, was baptism. According to this theory, these words are used indiscriminately all through the Old Testament to respectively denote baptism. Why not the same variety in the New Testament? He claims that a word definitely meaning "to sprinkle" is often used in the Old Testament to denote baptism. Why not in the New Testament? He says that a word specifically meaning "to pour" is often used in the Old Testament to denote baptism. Why not in the New? He admits that a word perspicuously meaning "to immerse" is used in the Old Testament to denote baptism. Why not in the New? * And if my reviewer's vain imaginings operated with New Testament writers as reasons for not applying *raino*, *rantizo*, *cheo*, etc., to baptism, why did not the same reasons keep Old Testament writers from using these

* I requested the Episcopal judges to name the word the Savior should have used if he meant immerse, but they fail to do so.

words or their equivalents? If one set of writers could cover all this ground with one word, why could not the other set do the same thing?

Another thing: If the New Testament writers could bring all this latitude of practice into their book by one word, why could not the Seventy do the same thing as regards the Septuagint? When they found a Hebrew word meaning "to sprinkle," they used *raino* or *rantizo*; when they found one meaning "to pour," they used *cheo*; when they found one meaning "to dip or immerse," they used *bapto* or *baptizo*. Here is something that cannot be rationally accounted for on my reviewer's hypothesis. If *baptizo* was not broad enough to cover all this ground in the Septuagint, in the name of reason how could such a feat be performed with it in the New Testament?

Moreover, the English Versions over which my reviewer makes such an ado, uniformly render by "dip" the very word that the Seventy render by *bapto* and *baptizo*! Besides, wherever *bapto* occurs in the New Testament these same Versions use *dip*. And in Rev. 19: 13, where the Revisers adopt *raino* as the correct reading, and render it sprinkle, they give this marginal note: "Some ancient authorities read *dipped in*." Now, the word that those "ancient authorities" use is *bapto*. Thus, the Revisers, who, according to my reviewer, "rejected immerse" as the meaning of *baptizo*, tell us that the root of the word means to dip, and govern themselves accordingly in their Revision. Either they make themselves very ridiculous, or my reviewer did not know whereof he affirmed. The latter is probably the correct hypothesis. The reader

may say how much of my reviewer's theory is left.

We are furnished with the following explanation of the baptism of the Israelites "in the cloud and in the sea:" "The cloud wet them with its dampness and the sea with its spray." Of course the cloud kept them "wet with its dampness" during all their travels in the wilderness! Let the reader give attention to the following quotations from the 14th chapter of Exodus: "And the angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it *light by night*: and the one came not near the other *all the night*." "And it came to pass *in the morning watch*, that the Lord looked forth upon the host of the Egyptians through the pillar of *fire and of cloud*." (It was fire to the Israelites, and a dark cloud to the Egyptians). "And Moses stretched forth his hand over the sea, and the sea returned to its strength *when the morning appeared*."

Now, it is perfectly obvious that the passage through the sea was accomplished *at night*; and even a "child" ought to know that the pillar that accompanied the children of Israel was *fire by night*. Of course a cloud of fire "wet them with its dampness!" And the sea "wet them with its spray." Listen! "And with the blast of thy nostrils the waters were piled up, the floods stood upright as an heap; the deeps were congealed in the heart of the sea."* This language,

*Ex. 15: 8.

uttered in sight of the sea the morning after the night in which the Israelites crossed over, says that the waters were congealed—frozen. Of course walls of solid ice would throw a great deal of spray!

Now let us hear a couple of *men* talk about this sublime transaction. “Entered by the act of such immersion into a solemn covenant with.”—(Dean Alford, Episcopalian). “*En* is *local*, as in *baptizein en hudati*, Matt. 3: 2, *al.*, indicating the *element in which*, by immersion and emergence, the baptism was effected. Just as the convert was baptized *in water* with reference to Christ, so also that O. T. analogue of baptism, which presents itself in the people of Israel at the passage of the Red Sea with reference to *Moses*, was effected in the *cloud* under which they were, and in the *sea* through which they passed.”—(Meyer, Lutheran). The “analogue of baptism”—the thing analagous to baptism—that this transaction furnishes, is found in the envelopment of the Israelites in the cloud and sea. Just as there is envelopment in a literal baptism, so was there envelopment in the analogue.

Full justice is not done in the case of Nebuchadnezzar for the reason that the reader who does not know the facts gets the impression that *baptizo* is the word there used, when it is *bapto*. This word is wider in meaning than *baptizo*, though it does not mean to sprinkle or pour. *Bapto* is never applied to the Christian ordinance. But if it were *baptizo* affusion would derive no support from this case. A little thought will enable any one who understands the beauty and force of figures of speech to see the pro-

priety of using dip (*bapto*) to describe a feature of Nebuchadnezzar's condition. Another passage in the Septuagint says that "he slept in the dew of heaven." By sleeping in the open air in a country whose dews are phenomenally heavy, he became thoroughly wet—as wet as if literally dipped into water. This justifies the use of the rhetorical figure in which effect is put for cause, or cause for effect. Milton uses the same figure when he says, "A cold, shuddering dew *dips* me all over." If this writer could figuratively use our familiar word "dip" without mustering it into the service of affusion, a Greek writer could do the same thing with his word for dip. By this figure the King was dipped—"dipped all over," and the force of the transaction is greatly lessened if this thought is omitted.

My reviewer's remarks on "baptized in Jordan," show that here, as in so many other cases, he fails to grasp the argument which is based on a strong combination of expressions, and not a single one. "In Jordan," "in the river," and "in water," are phrases whose combination around the established meaning of *baptizo*, makes the case of immersion very strong, as every candid mind must admit. My reviewer, however, takes one of the six facts upon which the argument rests, and lays along side of it some passages that are by no means parallel, and really seems to expect his readers to think that he has met the point! Only one of his passages has even the appearance of a parallelism, and that is the one about the "tower in Siloam;" and the apparent parallelism in this case disappears when it is noticed that it is simply said, "The tower in Siloam," and not in the *pool* of Siloam. There is a

village in that locality called Silwan or Siloam, whose history is not known, and it is not at all unlikely that it was there then. If the village of Siloam was there then, there was a pool in it, and there was a tower in it; but it does not follow that the tower was in the pool or even near it. Smith's Dictionary of the Bible says, "Of the tower and its fall no historian gives us any account; and whether it was a tower in connection with the pool, or whether 'in Siloam' refers to the valley near, we can not say." These considerations, taken in connection with the fact that it is not said that the tower was in the pool, take this case out of the hands of my reviewer.

The other cases are manifestly not parallel. A parallel case must contain a river or other body of water with which an object is connected by the preposition *en*. If my reviewer can find such a case in which it is obvious that the object was not in the water in our sense of this English expression, he will have a case in point, but not otherwise. They were baptized in Jordan, in the river, in the water. I asked the Episcopal judges to express the idea of being in water in Greek words, if they should raise any question as to whether this idea is contained in the words *en hudyati*. Why didn't my reviewer comply with this reasonable request. Why didn't he pay some attention to Dr. Winer's discriminating criticism on the use of *en*? In a word, why didn't he make a manly effort to meet the argument, instead of dodging it?

"*Baptized at the Jordan or near the Jordan* would be equally good translations." Then why has not at least one of the English Versions over which my re-

viewer grows so eloquent, so translated it? The Kings' Version, the Revised Version, Davidson's Version, and every other version known to me, render it *in* Jordan. My reviewer says that the "great German scholar, Tischendorf, himself published a new version of the New Testament in English." I don't know what he refers to unless it is Dr. Samuel Davidson's translation of Tischendorf's text. This translation not only renders it *in* Jordan and *in* the river, but it renders *en hudati in water*. Not only so, but the American Revisers recorded their preference for "in water," and when they issue an American edition of the Revision, "in water" will take the place of "with water." This is a tremendous gain for immersion. "At or near" and "in" cannot be "equally good translations," for it was merely "at or near" Jordan, it was not *in* Jordan; and if it was *in* Jordan, it was not merely at or near Jordan. What havoc a man makes of both common sense and Scripture when he tries to explain away the truth!

My reviewer so entirely evades my point on the Savior's coming up out of the water, that he takes another passage and flourishes *apo* before his readers! *Apo* is not in the passage I used! On this point I quoted Mark 1: 10, and not Matt. 3: 16. *Ek*, and not *apo*, occurs in Mark 1: 10, and is rendered "out of" by the revisers, Davidson and everybody else who is worthy of any consideration. *Apo* occurs in Matt. 3: 16, and is correctly rendered "from" by the Revisers. The Savior went up both out of and from the water, as every one does who is scripturally baptized, and as no one does who is sprinkled!

The point on "baptized into (*eis*) the Jordan" my reviewer evades by using cases that are not parallel. Because *eis* may not mean into when applied to feet, a mountain, etc., does it follow that it does not mean into when applied to water? Does my reviewer expect his readers to take such manifest quibbling for argumentation? A parallel case must have a body of water and a moving object, and the two connected by the preposition *eis*. The boy falling into the fire and *into the water*, and the swine rushing down a steep place *into the sea*, are cases in point. Why did not my reviewer bring some such case as these, and then show that the movement of the object ceased before the water was entered? Why didn't he at least try to meet the argument?

"*Hudata polla*, translated 'much water,' means literally 'many waters;' not at all much water in one body, but many springs." Now instead of its being true that *hudata polla* does not mean "at all much water in one body," it never means anything else in the New Testament, as the following cases show. "And his voice as the voice of *many waters*." "And I heard a voice from heaven, as the voice of *many waters*, and as the voice of a great thunder." "And I heard, as it were, the voice of *many waters*, and as the voice of mighty thunders." "I will shew thee the judgment of the great harlot that sitteth upon *many waters*." These cases and the one in controversy exhaust the use of this phrase in the New Testament. In three of the examples cited above the reference is to the waters of the sea in which is situated the island of Patmos where John was when he wrote the Apoca-

lypse. The other passage refers either to the Euphrates or the Tiber. Thus we see that *hudata polla* invariably means much "water in one body" in the New Testament, and never "many springs."

My reviewer thinks that John selected Ænon as a place for baptism because "spring water was a necessity for the thirsty multitudes." But what did the thirsty multitudes do when Jerusalem, all Judæa, and all the region round about Jordan flocked to the Baptist when he was baptizing in the river Jordan? "While the many springs gave water enough for the most exacting purification by sprinkling or pouring!" The apparent confidence with which this assertion is made is really sublime! There is not a word in the text about either purification, or sprinkling, or pouring! If it were said that John was sprinkling and pouring in Ænon because there was "much water there," there would be some ground for my reviewer's remark; but the reason assigned for the selection of the place would be very inadequate, as sprinkling and pouring do not require "much water" or "many springs!" The idea that John's baptism had any connection whatever with Jewish purifications, either legal or traditional, puts a great strain upon one's patience.

His effort at criticism on *eis* and *ek* in connection with the baptism of the eunuch, is based upon the fallacy that permeates all his efforts on this line. He uses passages that are not parallel because of the absence from them of water. This has already been pointed out as regards *eis*. If *ek* does not mean out of when applied to "supper," does it thence follow that

it does not mean out of when applied to water? A passage, to be parallel, must embrace a moving object and water, and the two must be joined together by means of *ek*. When my reviewer presents such a case, in which it is manifest that the object did not come out of the water, he will have something in point, but not otherwise. If *ek hudatos* does not mean out of water, the Greek language cannot express this idea.

We are furnished with two translations of the passage which records the eunuch's baptism, one by my reviewer, and the other by Dr. Dale. According to the former "they went down both to (or towards, or near) the water." This is not "equally correct" with the translation adopted by all English translations and revisions of the Scriptures of any note, for the plain reason that both cannot be correct. If they simply went to, towards, or near, the water, they did not go *into* the water, and all scholarship is wrong in so rendering it. If scholars are right, and Philip and the eunuch went *into* the water, they did more than go down to, towards, or near the water, and my reviewer is wrong. The reader may decide as to which hypothesis is the more likely to be true. They went towards, near, and *to* the water before the chariot "stood still."

We have a great flourish of trumpets over the translation of Dr. Dale, and "our author" is advised to exercise great caution in dealing with it! Well, my first remark is that it is the work of an intense partisan; and one must be hard pressed when he brings in the testimony of such a witness against the scholarship of the world! Neither in my argument nor in

this reply do I use the testimony of a single practical immersionist (except the few from the Greek Church) as to the meaning of a word or the exegesis of a passage. My witnesses (though impeached by my reviewer) are all Pedobaptists! My reviewer testifies in his own behalf and then calls upon Dr. Dale! My second remark is that this translation is probably not sustained by any respectable translation of the Scriptures in existence, certainly not any of the leading ones. In the third place it contradicts one of the important facts of the narrative. "Remounted" is antithetical to "alighted," and it puts Philip and the eunuch both back into the chariot, whereas the sacred historian tells us that the Spirit of the Lord caught away Philip, and the eunuch saw him no more! The plain truth is that they went down *into*, and came up *out of*, the water, and this the art of the sophist cannot conceal.

We are graciously told that *en*, *eis* and *ek* "appear to teach immersion only to those who cannot read Greek." Alas! for Meyer, Cremer, Thayer, Winer, etc. It requires no "perverting" or "twisting" to make these prepositions "accord with the verb," for they naturally belong to the regime of *baptizo*, and every scholar knows it; and in the absence of the idea of immersion they are meaningless in this connection.

My reviewer's effort on "buried with Christ in baptism" cannot fail to provoke a smile on the part of intelligent readers. Several of the figures of speech which he lays along side of it neither mention nor in any way involve baptism, and hence have no bearing on the subject; and they could never be brought into such a discussion as this by any one not dominated by

a feeling of extreme weakness in his cause. 1 Cor. 10: 2-6 has already been noticed and shown to be strongly favorable to immersion, some of the ablest exegetes being judges. It must suffice on the baptism of the Spirit to refer the reader to my argument in "The Form of Baptism," which my reviewer fails to touch. If he had consulted the Greek, or the marginal note in the Revision, or Davidson's translation, he would have learned that Peter simply treats the water of the flood as a type of the water of baptism, and that he does not use "Noah's ark as a figure." "Wherein [the ark] few, that is, eight souls were perfectly saved by water. Which [water] also in anti-type, baptism, now also saves you," * etc. Peter does not use the ark as a type, but the water. It is painful to have to expose such misconceptions of plain things. Baptists are not "chary of this figure," and have no occasion to be when such eminent Pedobaptist scholars as Dr. Philip Schaff find support for immersion in it. He says: "The usual form of the act was immersion, as is plain . . . from the apostle's comparison of the sacred rite with the miraculous passage of the Red Sea, with the escape of the ark from the flood," † etc. Thus true scholarship rescues both of these proof texts from the hands of error.

My reviewer's intimation that "none but Baptists" have ever found immersion in "buried with Christ in baptism," is a species of recklessness for which an apology will be difficult to find. Before his eyes were citations from no less than twenty-seven of the most

* Davidson. † See page 105 of this work.

eminent and scholarly Pedobaptist writers the world ever produced, expressly stating that this language implies immersion; and one of them (Dr. Schaff) states that with two exceptions "all commentators of note expressly admit or take it for granted that in this verse . . . the ancient prevailing mode of baptism by immersion and emersion is implied." When a man is so blinded by partisan zeal that he can make the aforesaid intimation in full view of plain and overwhelming evidence to the contrary, he should leave the field of investigation to others.

Next comes the allusion (I scarcely know what to call it) to my argument upon the use of *baptizo* in the Septuagint. Requesting the reader to re-read the 5th chapter of "The Form of Baptism," to see that the argument has not even been touched, I proceed to point out some of my reviewer's singular freaks in handling the question of cleansing a person defiled by contact with a dead body. In the first place he unwittingly gives up the point when he says that "*baptizo* and *loutron* refer to the same act," for he says himself that *louo* (whence comes *loutron*) means "to wash the body." Now the body was not washed in any sprinkling that took place in Jewish purification. The body was washed in the bathing that was performed, which my reviewer admits was immersion.* According to Liddell and Scott, Thayer, Cremer, and others, *loutron* means "*a bath, bathing.*" It means, says Thayer, both the "act and place of bathing." Now, if *loutron* was bathing, and bathing was immer-

* His language is, "And bathed or immersed himself."

sion, and baptism was *loutron* (as my reviewer says), what was baptism? Or, to put it categorically:

Baptism was *loutron*;

Loutron was bathing;

Bathing was immersion;

Therefore, *Baptism was immersion!*

Moreover, *loutron* was used for baptism by such early writers as Justin, Clement, Hippolytus and Origen, when immersion was the practice, as all the world knows. Not only so, but we find the same thing in the New Testament. Eph. 5: 25 is translated as follows: "After cleansing it (the church) with the laver (*loutron*) of the water."—(Davidson.) "Having cleansed her with a bath of water."—(Macknight.) "After having cleansed it through the bath of water."—(Meyer.) Titus 3: 5 is translated thus: "Through the *laver* of regeneration."—(Dav.) "Through the *bath* of regeneration."—(Mac.) "By the *laver* of regeneration."—(Conybeare and Howson.) The best exegetes understand these passages as allusions to baptism, and so immersion is identified with New Testament baptism.

But I am not yet done with my reviewer's admissions. He says: "The severe washings and immersions after actual defilement were penalties for a broken law." It is here expressly admitted that purification from actual defilement required immersion, and this is most certainly true. Now, it so happens that the very case with which my reviewer proposes to make the "chapter devoted to the Septuagint" "worse than useless," was a case of "actual defilement" of the worst kind—defilement caused by touch-

ing a dead body. With a case which he says required immersion he claims to overthrow immersion! In one case *baptizo* does not mean immerse, on the assumption that the purifications involved did not require immersion. In another case it does not mean immerse, although it is admitted that immersion was required! Of course a man is not to be convinced that thus fits the facts to his theory!

I now come to "our author's" alleged "error" in saying that the person to be cleansed "shall wash his clothes and bathe himself in water." One tires of pointing out blunders that even a child should not have made. My reviewer cites a part of Num. 19: 21, making it explanatory of the verse I quoted to show that the person being cleansed bathed (immersed) himself in water. His aim is to make it appear that it was the person who sprinkled the water of separation who bathed himself in water. I cite the passage just as he cites it: *And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation,*" etc. Ah! that fatal "etc." One would naturally think that it represents the phrase "and bathe himself in water," as it ought to do on his hypothesis. Now I cite the passage in full, bringing out what my reviewer covers up with his "etc.," leaving the impression that the phrase in question is there: "And he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even." There is no "bathe himself in water" in this case! Such manipulation of the word of God makes a candid person sick at heart!

It is perfectly evident that it was not he who sprinkled the water of separation that bathed himself in water, from the fact that this part of the ceremony took place on the seventh day, whereas he that touched the water of separation was unclean only one day, or till even. But the following passage removes every possibility of doubt from a sincere mind: "*And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water.*" (Lev. 14: 8.) The idea that the clothes and body of an unclean person had to be washed and bathed by a clean person, betrays a degree of misinformation as to Scripture teaching that is astounding! It was the person being purified who "bathed himself in water," and this, both as a matter of fact and by my reviewer's admission, was immersion. This brings us back to the man who purified himself from the touch of a dead body by bathing (immersing) himself. The case that was to demolish immersion turns out to be one of its strong supports.

And now comes the case of Chrysostom, over which my reviewer makes such an ado. Now, I never had the idea that the Patriarch was alone in baptizing, and it is possible that I was not sufficiently explicit on this point. The argument is this: If Chrysostom, with whatever help he may have had, could baptize three thousand on that occasion, dipping each one three times, then Peter, with what help he may have had, could have immersed three thousand on the day of Pentecost. Other facts were given to show the same thing. These facts were used simply to meet an objection, and there are hundreds of such facts both

ancient and modern, which show that the matter of time presented no obstacle to immersion on the day of Pentecost. Does my reviewer admit the force of these facts and confess that immersion was not impossible, as Dr. Schaff does? Not he. He does not reach the altitude of impartial investigation, but treats the whole subject, from beginning to end, as a pettifogging controversialist.

The fact that the ceremony was interrupted and the people dispersed by soldiers, cuts no figure in the case, as all would have been baptized but for such interruption. And here my reviewer's penchant for making statements against facts again crops out. With the statement of his own witness before his eyes, that "the Sacrament of Baptism *was being administered to hundreds* of catechumens," he asserts that "on this night there were no baptisms, or but few!" He does not know what time in the night that raid took place nor to what extent the baptizing had progressed. The statement that the female candidates were driven out "half dressed" suggests that the baptizing was about over and the people were dressing themselves.

Out of the statement that the "friendly clergy" and the "Church of Chrysostom" met together on that occasion, is evolved the bold assertion that "there were several hundreds" of priests and deacons present, and that they did the baptizing. With that recklessness of assertion which is a leading characteristic of my reviewer, he declares that "St. Chrysostom summoned those of his clergy who were within reach." The record says the "*friendly clergy*." Now it is well known that a very large part of the clergy were

unfriendly to Chrysostom, and that they deposed him twice, he being restored by the civil authorities. All these recorded facts are ignored for the purpose of making the impression that there were "*hundreds*" of baptizers present on that occasion. There is no evidence that half as many were engaged in baptizing on that occasion as may have done so on the day of Pentecost.

We are gravely told in my reviewer's usual oracular style that the "Church of Chrysostom" was the "whole body of the faithful in all this vast territory." Not a shred of evidence is given to show that this is true, and the absurdity of it is seen at once when it is remembered that the "Church of Chrysostom *and* the friendly clergy met together." The only sense in which the "whole body of the faithful" was present was through the "friendly clergy," and they are expressly differentiated from the "Church of Chrysostom!" As used in this connection this phrase means the church of St. Sophia in Constantinople, as every one competent to speak on such a matter knows. It was from the pulpit of that church that the grand old man constantly denounced the wickedness of the empress and the court, and it is said of him that he lived in exile "without even relaxing his hold on *his congregation at Constantinople.*"* Speaking of those stirring times, the American Cyclopædia says: "Meanwhile he (Chrysostom) continued to give his usual homilies in the cathedral." The Britannica says: "Against whom (the empress) the preacher thundered *daily from the pulpit of St. Sophia.*"† It is

* Schaff-Herzog Encyclopædia. † Italics mine.

painful to have to expose my reviewer's crude notions and lack of information, but the truth demands it.

How is the testimony of Philip Schaff, Dean Stanley, and all other competent writers, as to the practice of the Greek Church, set aside! Some unnamed person interviewed a Greek bishop who said so and so! This is simply nauseating to every refined and well-informed mind, and shows what an intense partisan will do to try to bolster up a sinking cause! It is unworthy of a moment's consideration.

It is proper to call the attention of the reader to some of the things that my reviewer makes no attempt to do:

1. He does not try to show that *baptizo*, as currently used in Greek literature in the days of Christ and the apostles, meant to sprinkle or pour. He was asked to present even a single case in which the act indicated by this word was sprinkling or pouring—shown to have been such by the context. He was requested to present an example in which a baptizer handled the water or other element, and not the person or thing baptized. Then requests are ignored for reasons that are perfectly obvious, and this argument, resting upon the solid basis of the unvarying meaning of the word for hundreds of years, stands unassailed, and laughs at the idle vaporings of the man who affects to despise the proper meaning of a word because Pagans may have used it? Philo and Josephus and the Seventy, all of whom used the word in its true meaning, were not Pagans.

2. The argument from lexicons is not touched. The tremendous fact, stated and commented upon in

“The Form of Baptism,” that no standard Greek-English lexicon defines *baptizo* by sprinkle or pour, is unchallenged. The statement of Sophocles that “there is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks,” and that of Cremer that the “peculiar N. T. and Christian use of the word ” is to denote “immersion, submersion for a religious purpose,” are passed even without the oracular “We at once impeach the witnesses!”

3. The argument from the statements of scholarly men other than lexicographers, is not assaulted. Prof. Anthon's declaration that “sprinkling, etc., are entirely out of the question;” that of Prof. Harnack that “no proof can be found that it (*baptizo*) signifies anything else (than immerse) in the New Testament, and in the most ancient Christian literature;” that of Dr. Meyer that “the word in classic Greek and in the New Testament everywhere denotes immersion;” that of Prof. Blaikie that “there cannot be the slightest doubt that *baptizo*, both in classical and ecclesiastical Greek, signifies dip,” etc., are treated with a silence that indicates that my reviewer, with all his recklessness, has some discretion.

4. The argument from *tabhal*, which the Seventy translated into the Septuagint by *baptizo*, receives no attention. There stands the fact undenied and undeniable, that a word which the King's translators, the Revisers, etc., translate uniformly by *dip*, is translated by seventy Greek-speaking Jews by *baptizo*. Such facts may be ignored by partisan controver-

sialists, but they cannot fail to impress unbiased readers who desire to know the truth.

5. The historical argument, both as to immersion and the origin of affusion, receives no attention. The testimony of thirty or more historians, who were not at all biased in favor of immersion, but who testify that immersion was practiced in the days of the apostles, and not one of whom finds affusion in practice earlier than the third century, is entirely ignored. In view of this mass of evidence from history, how is even a doubt possible? No one who does not intend to be convinced can afford to notice such overwhelming facts as these, and hence my reviewer gives them no attention.

If these unassailed arguments and these undisputed facts do not settle this question, then no question of antiquity can be settled. In their presence prejudice and bigotry must give way in the end, however slowly the work may go on. Their strength is made the more obvious in contrast with the effort of my reviewer. In the correspondence which brought this discussion about, the principal on the Episcopal side said: "The twentieth century is about to open, and I think it is high time that the truth be known if it is ever to be known at all." If the arguments and facts just alluded to are to be set aside by my reviewer's bare assertions, and such attempts at argumentation as are contained in my reviewer's production are to be taken for arguments, we may as well give up all hope of ever settling this or any other disputed question.

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